# The Outlook

## A Family Paper

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# The Outlook

A·Family·Paper

Volume 54 Saturday, 4 July, 1896 Number 1


ON Monday of this week, at his home in Canton, Ohio, Mr. McKinley was officially notified of his nomination for the Presidency, and accepted in a short and well-worded speech, commending the St. Louis platform in its entirety. Senator Thurston, of Nebraska, the Chairman of the recent Convention, made the address of notification. He assured Mr. McKinley that his nomination had been the result of the spontaneous demand of the plain people of all sections, who recognized in him the champion of the principle which meant adequate public revenue, full employment for labor, and the restoration of the Nation's credit. The currency question was barely touched upon in a few words about "sound money" and "honest finance." Mr. McKinley's speech of acceptance took up the four subjects of increased protection, increased revenue, increased reciprocity, and increased confidence in the value of all our money. Like Senator Thurston, Mr. McKinley attributed the universal fall in values and lessening of production to the changes in the tariff. He declared that the loss of revenue and the consequent deficit had alone occasioned the embarrassment of the Treasury and forced the issue of bonds. "If sufficient revenues," he said, "are provided for the support of the government, there will be no necessity for borrowing money and increasing the public debt. During all the years of Republican control following resumption there was a steady reduction of public debt, while the gold reserve was sacredly maintained, and our currency and credit preserved without depreciation, taint, or suspicion." Mr. McKinley urged the increase of tariff duties in the interests of the home market, but he also urged a renewal of reciprocity treaties in order to provide a foreign market for our surplus products. Despite his belief that our high wages make it impossible for our manufacturers to compete with those abroad in our own markets, he believes that some of our producers can undersell foreigners in their markets. On the question of the currency his words were as follows: "The money of the United States, and every kind and form of it, whether paper, silver, or gold, must be as good as the best in the world. It must not only be current at its full face value at home, but it must be counted at par in any and every commercial center of the globe."

❀

Democratic State Conventions were held last week in Wisconsin, Illinois, Indiana, Ohio, New York, North Carolina, and Georgia. In all of these States except New York and Wisconsin the Conventions declared for the immediate renewal of the free coinage of gold and silver at the old ratio. In the Illinois, Indiana, and Ohio Conventions old party leaders were conspicuous by reason of their absence. In Ohio few of the delegates had ever before been present at a Democratic Convention. They were a much plainer set of men than usual; many of them from the farms, and all of them enthusiastic for the free coinage of silver. In Ohio the platform adopted contained but one plank. Ex-Governor Campbell tried to secure the adoption of other planks indorsing the Monroe Doctrine, demanding the liberation of Cuba, supporting a tariff for revenue only, etc., but the Convention tabled these resolutions by a majority of more than four to one. Little interest was manifested in the selection of candidates—a Republican victory being anticipated because of the personal popularity of Mr. McKinley. In Illinois and Indiana the Conventions were no less enthusiastic for the free coinage of silver, and were apparently far more hopeful of victory. In Indiana the anti-silver element was practically obliterated by the unseating of gold delegates from the city of Indianapolis. Three or four anti-silver men were sent as delegates to Chicago, but these were bound by the unit rule to vote with the majority. They were elected at the request of Governor Matthews, who wished them to support his candidacy for the Presidential nomination. In the Illinois Convention the anti-silver element made no demonstration of its strength or weakness. The Convention seemed to be entirely unanimous for the renomination of Governor Altgeld.

❀

In Wisconsin an explicit gold-standard platform was adopted, and the delegates to Chicago were instructed to vote as a unit. There was, however, a sharp fight made on behalf of silver, for the first time in the history of Wisconsin Democracy. Even some of the strongly German counties this year elected a few silver delegates. Senator Vilas attributed the strength shown by the free-coinage men to the disposition of delegates to ride with the current of popular opinion. In New York State the platform adopted indorsed bimetallism, but urged that the restoration of silver to the currency of this country would not help, but would hinder, its restoration to the currency of the world. This portion of the platform was evidently prepared by Mr. Whitney, and will be urged as a basis for compromise at Chicago. The attitude assumed toward the greenbacks was more in accordance with previous declarations of the New York Democracy. Their complete retirement was demanded, and the issue of bonds in order to redeem them in gold was indorsed. The North Carolina and Georgia Conventions were practically unanimous for the free coinage of silver. All the Democratic State Conventions have now been held, and the delegations elected stand as follows on the currency issue:

| | Gold. | Silver. |
|---|---|---|
| New England | 72 | 6 |
| Middle States | 161 | 1 |
| Southern States | 23 | 261 |
| Western States | 77 | 325 |
| Total | 333 | 593 |

Four of the silver delegates from New England are from Maine and two from Massachusetts; the one silver delegate from the Middle States is from Delaware; sixteen of the gold delegates from the South are from Maryland, two from the District of Columbia, and five from Florida; twenty-eight of the gold delegates from the West are from Michigan, twenty-four from Wisconsin, twelve from Minnesota,

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eight from South Dakota, and five from Washington. In case the gold delegations from Michigan and South Dakota are unseated, the free-coinage advocates will have an apparent majority of two to one. It will, however, probably be necessary for them to change the traditional rule requiring a two-thirds majority for nominations, if they would place an uncompromising free-coinage man at the head of the ticket. There are anti-silver men on many of the delegations instructed to vote as a unit for a free-coinage platform, and these can dictate the nomination of a compromise candidate in case the two-thirds rule is maintained and the Eastern delegates remain in the Convention after the adoption of a free-coinage platform. A compromise candidate would prevent the union of the silver forces. The nomination of a free-coinage candidate will be followed either by a bolt or a great secession, in the East, to the Republican candidate.

❀

The death of Lyman Trumbull at Chicago, Ill., removes one of the last of the commanding figures associated with the organization of the Republican party and the emancipation of the slaves. Ex-Senator Trumbull was born in Colchester, Conn., in 1813. After teaching school for several years in his native State and in Georgia, he began the practice of law in Illinois in 1837. In 1848 he was made Judge of the Supreme Court of the State, and in 1854 was elected to Congress as an anti-slavery Democrat. The year following he was elected United States Senator through the fusion of the anti-slavery forces in the Legislature. Upon the formation of the Republican party he was a leader of the Democrats who joined the new organization and overthrew Democratic supremacy in what had been its chief stronghold. He was re-elected to the Senate in 1861 and 1867. During the war he was a member of the radical wing of the Republican party, supporting the most vigorous measures for the suppression of the rebellion and the emancipation of the slaves. He drafted the laws freeing the slaves in the territory held by our armies, and the Constitutional amendment establishing their emancipation. When the war was over, he remained an earnest supporter of the civil rights of the negroes—himself drafting the Civil Rights Bill—but upon other matters became as friendly toward the South in its defeat as he had been hostile toward it in the time of its supremacy. He finally broke with his party on the question of the impeachment of President Johnson. He was one of the leaders of the Liberal Republican movement of 1872, and was widely supported for its Presidential nomination. After the defeat of Greeley, he joined the Democratic party, and in 1880 was the Democratic candidate for Governor of Illinois. In his later life he became identified with the Populist party. Though a man of considerable property, he was an especially earnest advocate of the progressive taxation of incomes and inheritances. Despite his great age, he was prominently spoken of for the Populist Presidential nomination this year.

❀

The Canadian general elections, which were held on June 23, and resulted in favor of the Liberals by a plurality of forty-six over the Conservatives, and a majority of twenty-four over all opposing parties combined, mark the reversal of a tariff policy which had been in force in the Dominion ever since 1878; and they are also noteworthy in their relation to the vexed question of clerical interference in politics—a question which, in Canada, has had a continuous life since Confederation. In 1878 the Conservative party gained power by its advocacy of a protective tariff; and, until a few days ago, an average tax of ty-five per cent. on dutiable imports was the economic policy of the country. One of the two leading issues in the elections was the reform of the tariff, with the object of placing it upon a revenue instead of a protective basis; and the accession of the Liberals to power is likely to effect this change, lowering the duties chiefly on the raw materials of manufacture, though doing so cautiously, so as to injure as little as possible such industries as have been built up under a protective tariff and are specially dependent upon it. As nearly as can be inferred from the utterances of leading men and journals in the Dominion, the average rate upon dutiable imports under the new tariff will be about twenty per cent. The verdict so decisively given on this question was a well-won and deliberate recognition that the protective policy had had a long and fair trial, and that it did not fulfill the sanguine predictions which were made at the time of its introduction. In another respect the change made has a practical bearing upon the commercial policy of this country. Heretofore the Liberals have shown more willingness than their opponents for a measure of reciprocity with the United States; and the chances of such a measure have been improved by the change of government in the Dominion. Expressions of opinion at Washington confirm this view.

❀

But, without doubt, the other main issue—the Manitoba school question—was the more exciting, though not intrinsically the more important. The question whether Manitoba should be coerced into the restoration of a separate school system which she had abolished touched racial and religious prejudices from one end of the Dominion to the other, though, as the event proved, with disastrous results to the prestige of the Roman Catholic hierarchy of Quebec. We have already given our readers a brief outline of the dispute, and of its introduction into the federal politics of Canada. The well-known mandate of the Quebec bishops, commanding all the Roman Catholic parishioners of that province to vote for Sir Charles Tupper and the Conservative party, was at first looked upon as a weapon of such strength and edge that the object of its aim would be surely pierced. But shortly before election day ominous signs of revolt were noticed. The mandate was read a second time in all the Catholic churches of the Province; and in dozens of congregations dissentient members arose and walked out, as a protest against priestly rule in politics. The greatest surprise of the election was the return, from a Province said to be the most bigoted of Catholic communities, of forty-six members—out of a total of sixty-five—pledged to resist the policy so menacingly enjoined upon them by the bishops. The mandate proved a boomerang, and has dealt a death-blow to the interference of the Romish hierarchy in Canadian politics. Never again will an episcopal manifesto be used in the Dominion to coerce the conscience of a Catholic elector. Doubtless the personality of the Liberal leader, Mr. Wilfrid Laurier, a French Canadian of great natural eloquence and high character, had much to do with the large majority won by him in his native province. Had Ontario, Nova Scotia, New Brunswick, and the other provinces supported him with the same heartiness as Quebec, the Liberal majority would have been more than doubled. His policy of conciliation, as opposed to coercion, gained him the support of thousands of Protestant Conservative voters who had confidence in his integrity and admired his fearless opposition to the bishops. The first step in the realization of that policy will be the appointment of a Commission whose thorough investigation will bring to view the facts and circumstances affecting the educational condition of the Catholic minority

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in Manitoba. Now that all idea of coercion by federal interference has been abandoned, the generosity of the Manitoba Government and people has been appealed to in furtherance of a peaceful settlement. This does not necessarily mean that separate schools will be restored; but, the attitude of conciliation having been adopted, something substantial is certain to be done in improving the position of the Catholic minority. The investigations of the Commission will take considerable time, and the result of its deliberations will be awaited with the confidence inspired by the fact that a vexed question has been removed from federal politics, and will receive the attention of able and well-disposed minds. But, apart from the question itself, it would be difficult to exaggerate the beneficial influence which will result from the rebuke of arrogant clericalism in one of its chosen homes.

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The arrest and release by Venezuelan troops of the British surveyor Harrison in the Cuyuni district of the disputed territory illustrate most satisfactorily the advantage of the present sane and unimpassioned way in which this country and Great Britain are now dealing with the Venezuelan question. Had this incident occurred immediately after President Cleveland's needlessly aggressive message was issued, and when public feeling had been raised to an excited pitch by the warlike vaporings of the press, it might have led to serious consequences. As it is, now that the whole problem has been made the subject of amicable and considerate diplomatic endeavor on both sides to reach a fair conclusion, the incident was easily disposed of; Great Britain, having no direct diplomatic relations with Venezuela, asked our Government to use its good offices to secure the release of the arrested surveyor; Venezuela, on its part, showed every desire to avoid a strained situation, and hastened to release Mr. Harrison as soon as it heard of his arrest. Instead of increasing the difficulties in the way of final settlement, the incident has led to a more friendly feeling all around, and it is stated that the Uruan incident is also on the point of settlement, while the belief increases that some reasonable way of determining the boundary dispute may soon be reached. Mr. Harrison was engaged in preliminary surveys near the Barama River, in the territory which is claimed by Great Britain not to be reasonably subject to arbitration. It is very sparsely settled by English or British Guianian colonists, and its commercial connections are by steamer to Georgetown. A road has been projected, and would greatly add to the value of the country. Venezuela claims the territory, but has done little or nothing to improve it. The surveying party evidently in its zeal overstepped the tacit understanding that there should be no aggressive movements by either side in the disputed country at present; the Venezuelan officers equally showed too great haste to resent the advance, and acted without orders from their Government. Calm and rational action by all three Governments has prevented a conflict of authority and claims which might easily have led to a crisis. We advise, by the way, those who wish to obtain a clear idea of the actual character of the territory in dispute to read an article in the current "Century," which shows that it is in large part unexplored and uninhabited, and that of its not more than twenty thousand inhabitants nine-tenths are wandering and uncivilized Indians. In view of such facts as these, claims of permanent occupation for a century made by both sides to the controversy appear almost ludicrous.

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Two Americans were honored last week by honorary degrees at Oxford University—Mr. Bayard, and Dr. Hoffman, of the General Theological Seminary, in this city. The educational event of the season in Great Britain was the tribute to Lord Kelvin, better known still in this country as Sir William Thompson. It was the fiftieth anniversary of Lord Kelvin's appointment to the Professorship of Natural Philosophy, and was the joint celebration of the Corporation and the University of Glasgow. Messages of congratulation were received from learned societies of Great Britain, the Continent, and the United States, from the Queen and the Prince of Wales. The highest degrees were conferred, medals were presented, and there was a great banquet at which the Lord Provost presided. Never, probably, in the history of science has any man received a more enthusiastic or comprehensive recognition of great achievements, and certainly no man has better deserved such a recognition. In his very modest address Lord Kelvin disclaimed having done anything especial for Glasgow or for the University. "When I think," he said, "how infinitely little is all that I can do, I cannot feel pride. I only see the great kindness of my scientific comrades and of all my friends in crediting me with so much," and he declared that the one word which characterized his most strenuous efforts was failure; that he knew no more of electricity and magnetic force or of the relation between ether, electricity, and ponderable matter or of chemical affinity than he knew and tried to teach fifty years ago. This is a statement which many scientific men will do well to lay to heart. But, in spite of the inevitable limitation which bounds achievement along scientific lines, Lord Kelvin has done a great work, not only for scientific investigation, but for the practical advancement of his kind. Eminent as a mathematician, an electrician, and a mechanical inventor, he has been notable for the number of practical applications of his theories which he has made. His study of the laws of heat, magnetism, electricity, the action of tides, has borne its fruit in improved appliances and methods of submarine telegraphy, electric lighting, and navigation, and when the Lord Provost, in his speech at the dinner, declared that thousands of lives and millions of property had been saved through Lord Kelvin's perfected compass and apparatus for sounding, he was probably within the limits of truth. The ardor of his youth still abides in the heart and mind of the veteran man of science. He believes that the world is on the verge of further and more important discoveries, which will bear still more directly upon the material and moral welfare of the race. Such men not only serve their time and honor their kind, but they add dignity and interest to human life.

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The building, by private persons, of dormitories for college students, which recalls the origin of colleges and their early place in the university system, is growing both in England and in this country, and a peculiarly interesting experiment in this direction is being made in Edinburgh. The London "Speaker" reports that Professor Geddes has for some years past, as the representative of different investors, been engaged in erecting residences mainly for university students and chiefly in the Old Town. Under his direction extraordinary transformations have taken place, and a number of slums have disappeared and on their former sites college residences have arisen of very considerable architectural beauty. Some of these houses are self-governing; that is to say, they are practically independent of college authority. Others are governed in a general way by resident tutors, thus providing for Edinburgh favorable conditions for a kind of college life which the Scotch universities have generally lacked and which has been so marked a feature in English universities.

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Professor Geddes's undertaking has now assumed such proportions that it has outgrown individual resources, and an organization has been formed with a capital of half a million dollars, and with the appropriate title of the "Town and Gown Association, Limited," to carry on the work. In institutions where the numbers of students have outgrown the capacity of the dormitory, and, in some cases, the capacity of the colleges themselves for expansion, private enterprise may very profitably supplement the direct effort of the colleges, with profit not only to the students but to the investors. Houses erected in Edinburgh have not only become centers for university work and meeting-places for extension students, but they have also afforded opportunities for that kind of university influence which has been exerted heretofore through university and college settlements. The experiment in Edinburgh will be watched with a good deal of interest, and very possibly may afford a suggestion to capitalists in this city in association with the development of the property on Morningside Heights.

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The friends of reform in the administration of public schools watch the progress of affairs in New York City under the new law with interest, mixed with a good deal of anxiety. Thirteen assistant superintendents have been appointed by the Board of Education. Of the thirteen men appointed only four are new to the work. Two of these are men who have made reputations in their present positions—one as Principal of the Horace Mann School at the Teachers' College in this city, the other as Superintendent of Schools at Mount Holyoke, Mass.; the other two have been principals of schools in Brooklyn, and rank professionally with the average of men in such positions. No women have been appointed as assistant superintendents. Superintendent Jasper asked for the appointment of supervisors of manual training, cooking, and the kindergarten; he asked that four supervisors, two men and two women, be appointed for the latter. Mrs. Williams, who has been nominated as a Supervisor of Kindergartens, has never received a kindergarten training. She was formerly a Commissioner of Education, who took an active part against the passage of the reform bill. While there can be no doubt of her intelligence, it is most unfortunate that she should be urged for a place requiring professional training which she has not received. In the very nature of things she could not do for this department of education what a supervisor should do, nor could she command from the kindergartners what they would naturally concede to a woman recognized as an expert in the department. The position ought to command the services of an expert. In the department of physical culture for girls, experts have been appointed.

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The victory of Cornell in the intercollegiate eight-oared boat-race at Poughkeepsie on Friday of last week was well earned, and evinced undisputed superiority in skill and strength. The time made was more than creditable, and the defeated crews of Harvard, Pennsylvania, and Columbia have the consolation of being beaten in one of the finest displays of oarsmanship ever seen. In college aquatic sport this race was the great event of this year, and perhaps attracted all the more interest because of the failure of the Yale and Harvard boating diplomats to agree upon a meeting this summer. As a spectacle the Poughkeepsie race was in every way pleasing; the beauty of the Hudson River, the perfection of the June weather, the great crowds of enthusiastic supporters of the crews, the brilliant colors on the long observation train, the decorated yachts and boat-filled excursion boats, all made up a scene to be enjoyed and remembered. No quarrels or counter-claims marred the occasion; we wish we could say also that there was no betting. Public interest will now be turned toward the attempt of Yale to bring to this country the Grand Challenge Cup of the Henley Regatta. The race takes place on July 7, and the Yale crew will have to meet several of the very best English college and other amateur eights. The reports from Henley indicate that Yale has a fine crew in good training, but that her competitors are also doing splendid work. The prospects are that the races will be close and exciting. The American crew has been treated with the greatest of courtesy by the English people and press, and, however the race may result, the affair will be a pleasant international incident.

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The situation in Korea has already been outlined in these columns. Russia is practically in control of the country so long as the King and his Ministers remain under the roof and protection of the Russian Embassy. This state of things will last only so long as the Japanese are content with the situation, and there are many things to indicate that that period is rapidly drawing to a close. The Russians are furnishing the King with arms, the palace is deserted, all decrees are issued from the Russian Legation, and Korea is to-day practically a province of the great Russian Empire. The Japanese are not willing to accept this as the result of the recent war between themselves and the Chinese. They had no intention of freeing Korea from Chinese control in order to place it in Russian hands. The sentiment of hostility to China, which was so long prevalent in Japan, has now been supplanted by a feeling of intense antagonism to Russia. The children in the schools are being taught that Russia, by snatching from Japan the fruits of her victory, is her determined enemy, and that Russian control of Korea would be a constant menace to the safety of Japan. The latter country is making every preparation, in a quiet way, for a struggle which is not likely to be long postponed, and which can be averted only in the contingency of a mutual understanding between the two countries, which is highly improbable. The situation is being aggravated, too, by mob attacks on the Japanese in the southern part of Korea, and it is fair to suppose that this feeling has been developed and is being fanned by the Russians, whose active operations in the East are always involved in a great mass of intrigue. England does not seem to count in the situation. She is undoubtedly watching with the greatest care what is going on, but she gives no sign of any active interference.

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The recent speech of Count Goluchowski, the Austrian Chancellor, to the delegations or representatives of the Austrian and Hungarian Parliaments, was unusually outspoken, and throws light on at least one matter in which Europe has been a good deal interested. This matter is the inaction of the English Government with regard to the massacres in Armenia. The Chancellor declared in effect that at one time intervention on behalf of the Armenians was imminent, and would have been made at the expense of war, but that Austria combined with Russia to check English action. It is to be inferred, therefore, that the English Government was willing and ready to intervene single-handed in behalf of Armenia, but that it was not willing to do so at the risk of a war with the Triple Alliance. If this was the real alternative presented to the English Government, there is some excuse for its apparent indifference. The Government may not have shown the highest kind of courage, but it apparently was free from

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the brutal indifference which Lord Salisbury's jaunty treatment of the matter in his public speeches seemed at the moment to fasten upon it. Count Goluchowski, with entire indifference to consistency, goes on to characterize the Armenian massacres as a stain on the nineteenth century, although apparently Austria did all that she could to give the Sultan a free hand. The Austrian Chancellor now declares, however, with great plainness, that Turkey is doomed unless the Sultan carries out the reforms which he has promised. There must, he said, be reforms in the Turkish Provinces, and above all in Crete, where the convention of Halepa must be restored. Under that convention Crete was guaranteed a nominal autonomy, but so long as the island is garrisoned by Turkish troops that autonomy has no real stability. The Chancellor's words seem to convey a direct intimation, with a penalty attached, to the Sultan. It remains to be seen whether the Sultan will pay any attention to it, or whether he will try in Crete the same policy which he has tried in Armenia, depending upon the jealousies of the Powers to give him the same freedom in that island which he secured in Asia Minor. It is improbable, however, for reasons already stated in these columns, that a systematic slaughter will be permitted in Crete. The Chancellor also declared that cordial relations existed between the Austrian Government and the other Governments which are parties to the Triple Alliance.

## The Great Debate

We count it a distinct and serious disadvantage that such an experience as we are now entering upon is called a campaign, and the language of battle is employed in describing it, and the accouterments and movements of a mimic war are used in carrying it on. The inevitable result is an impression, sometimes sedulously cultivated, sometimes carelessly permitted to form itself, that the opposing party is an enemy—an enemy to the country, a personal enemy. Evil motives are imputed, and the imputation by some anonymous gossiper is first treated as though it were a definite accusation by a responsible accuser, and then as a conviction on evidence and after trial. Men are condemned for crimes against the State which ought forever to disfranchise them and to expel them from all honorable society, not only without a trial, but without even a definite accusation by a responsible accuser. Charges of bribery are bruited about against honorable men; stories are circulated of wholesale purchases of delegates or voters —without even a sponsor for the circulation. Of course they fall upon deaf ears; of course they produce a paralysis of the conscience; of course the public, doubting some tales and discounting others, ends by treating them all alike with indifference. Where open charges of crime are not made, evil motives are imputed. The free silver coinage advocates are called by unsavory epithets and charged with a desire to make unjust profits out of the Government or to escape the payment of just debts. The gold monometallist is scurrilously called a gold-bug, and charged with speculating out of his country's misfortunes.

Doubtless there is a great deal of selfishness tainting the best of our patriotism. Our self-interest modifies our opinions. But the heart of the American people is honest. The East is as honest as the West; the West as honest as the East. What the American people want is justice. What they desire to accomplish is what is for the interest of the whole country. What the voters need is light, not heat. What the country needs is to realize that we are on the eve, not of a great campaign, but of a great debate. Let us respect each other's motives, honor each other's character, weigh each other's arguments, substitute reason for vituperation and argument for epithets, and so move forward, with charity toward all and malice toward none, to a better understanding, for ourselves and our neighbors, of the Nation and its needs.

## George Adam Smith

The Outlook presents to its readers in this issue the portrait of one of the most distinguished of living Biblical scholars. Professor George Adam Smith has been in this country for several weeks. He came at the invitation of Johns Hopkins University to deliver a course of lectures on Biblical themes. Since then he has lectured before Union Theological Seminary, and in various other institutions of learning, and has been in constant demand both as lecturer and preacher. Professor Smith is perhaps the most prominent Old Testament scholar in the Free Church of Scotland. Hardly forty years of age, he has published three works of eminent and enduring value. It is no exaggeration to say that his volumes on the Book of Isaiah, which form a part of the "Expositor's Bible," are the ablest and most popular on that subject which have appeared in the English language. His second great work was the "Historical Geography of Palestine," which has almost superseded Dean Stanley's famous "Sinai and Palestine." His latest Commentary, a book of equal value, on "The Minor Prophets," has just made its appearance.

The first few years of Professor Smith's professional life were spent as a pastor. He is now a professor in the Free Church Theological College. As a student of the Hebrew Scriptures he accepts the results of modern criticism, and belongs to the same class of scholars as Professors Briggs, G. F. Moore, President W. R. Harper, and others equally prominent in this country. Both as a lecturer and preacher he emphasizes the positive side of Christian truth. Full of vitality and vivacity, a tireless worker, an accurate thinker, a vivid and picturesque writer, it is not surprising that he has already made for himself a large place in the department of Biblical and theological scholarship. In his own country he belongs to the same intellectual and theological group as Drs. Stalker, John Watson, the late Professor Elmslie, of London, and such writers as Barrie and Crockett. If we mistake not, all these men were friends in the University and are friends in their maturer manhood. Professor Smith is a co-worker with Professors Marcus Dods and A. B. Bruce, who are better known only because they are older. Indeed, it would be hard to find in any Church in the world three more eminent scholars, or more noble and spiritual Christian teachers, than Marcus Dods, Alexander B. Bruce, and George Adam Smith. It is an interesting fact that, in literature, theology, and the pulpit, Scotland leads England. Of the younger school of British authors nearly all were born north of the Tweed. It is only necessary to recall the names of Barrie, Stevenson, Crockett, and John Watson to show the prominence of Scotland in modern letters. The same is true among preachers and theologians. Dods and Bruce, Stalker and Alexander Maclaren, the Cairds of Glasgow and Balliol, Fairbairn, and a host of other sturdy thinkers, were all born in the north, and all in their writings show both their ancestry and the environment in the midst of which their early days were spent.

It is interesting to observe among the leaders of northern Presbyterianism their great hospitality to modern learning. In this country the most stubborn opposition to the appli-

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cation of scientific principles to the study of the Bible and theology is found among Presbyterians. In Scotland, however, the Presbyterian leaders are all its champions; and they are at the same time as positive in their religious convictions as any other body of Christians in the world. When, for instance, Professor George Adam Smith was lecturing at the Summer School at Oxford on the Miracles in the Old Testament, he did not hesitate to recognize the difficulties in the way of the acceptance of some of them as historical; neither did he hesitate to say that the value of the Scriptures as a guide to the spiritual life is not affected by the interpretation given to them. Few things are more difficult for Scotch Presbyterians to understand than the feeling that the teachings of men like Professors Briggs and H. P. Smith are a peril to Christianity. Probably time will work the same slow and sure revolution in this country that it has in Scotland, where those who invoke the aid of the most advanced criticism in the study of Holy Scripture lead in plans for promoting the spiritual life and improving social conditions.

A characteristic of these Scottish scholars is that they are more than mere scholars; they are interested also in public affairs and social life. Some of the best addresses which Professor Smith has given in this country have proved him to be an accurate observer and careful student of the social and religious condition of his country. One statement which he is reported to have made is worthy of the attention of those who discount the Church as an evangelizing agency. He said that in Scotland no great evangelistic movements, like those under Mr. Moody, or John McNeill, or the Salvation Army, have reached the lowest classes; that what has been done for them has chiefly been through the ministry of the churches. In other words, the work which Thomas Chalmers began is still carried on in such cities as Edinburgh and Glasgow. Professor Smith, we believe, remains for some time yet in this country, being under engagement to speak at numerous Chautauquas. Those who know him best believe that his work as an interpreter of the Bible to our modern life has but just begun, and that greater things may be expected from his pen than have yet appeared. Ample scholarship and a devout and reverent spirit are in him combined in a rare degree. These qualities have made a profound impression wherever he has preached or lectured; and when he returns to his home he will leave behind him not only ardent admirers of his abilities, but also a large number who will feel richer because they have learned to know and love him as a man.

## Quietness of Spirit

There is in some natures a beautiful serenity which seems to exhale calmness and repose. Men and women who have attained to the harmony of character which establishes peace between aims and work, between desire and opportunity, between tasks and abilities, between individual ideals and conditions which must be accepted, bring into the restlessness and agitation of the world a prophecy of the ultimate peace. They seem to see beyond the narrow horizon of the moment; they seem to rest in a final acceptance of the conditions which life imposes upon all who share it, rather than in any provisional successes or achievements. This quietness implies strength, not weakness; it suggests fixity of purpose and continuous energy of will, not compromise and surrender. It is consistent with the most thorough radicalism in dealing with existing conditions; it often characterizes the most aggressive and masterful spirits. One who has had unusual opportunities of knowing said, not long ago, that the most terrible fighters he had known among the leaders of armies in Europe were very quiet men—men who carried an atmosphere of peace with them. Noise is so often mistaken for the kind of sound which counts; restlessness is so constantly confused with energy, and violence of feeling and exaggeration of speech are so often identified with vigor and force, that men are slow to understand the repose of the great spirits, just as they are slow to recognize the greatness of a masterly work of art. Agitation and hysteria make an instant impression on the unthinking and ignorant; the reposeful and quiet strength of a great book or picture or building must educate those who finally understand it. An immature and crude play like "The Robbers," with its exaggerations and excesses, takes Germany by storm; but the balanced and harmonized work of later years gets no such applause. The greater a work is, the deeper the education required for its real comprehension; the higher the character, the finer and more tempered the strength, the quieter and calmer the spirit.

## A Great Failure

The collapse of the English Education Bill is one of the outstanding events in the Parliamentary history of this century. It is, in fact, almost without a parallel. On May 13 the bill was read a second time in the House of Commons by the positively unexampled majority of 267. Yet, seven weeks later, Mr. Balfour had to admit to the House that it was impossible to carry it through its two remaining stages; to confess that the Opposition was too much for the Government; and that for the session of 1896 the measure must be abandoned. It is a long time since any leader of the House of Commons has been in such an ignominious position. In 1894 the Gladstone Government was compelled to withdraw the Employers' Liability Bill after it had been successfully carried through the House of Commons. But the abandonment of that much-needed measure was due to amendments made in the Lords, which the Liberals regarded as destructive of the principles of the bill, and in which they refused to concur. In connection with the Education Bill the House of Lords offered no obstacles. The Liberal peers do not number more than forty. Lord Rosebery's speeches in the constituencies had made it plain that he would offer a most strenuous opposition to the Education Bill when it reached the Upper House; but with the small support he could count upon, the bill was in no danger. It might have been delayed a week or two; but the Lords would have passed it in much the same shape as it left the Commons.

All the troubles of the Government over the Education Bill arose in the country, and in the House of Commons, where, notwithstanding the recent reverses at by-elections, it has still a majority of 147. In this instance, however, a great majority could not be counted upon to secure a legislative success, or to overbear the determined opposition offered to the bill. To those who have followed the discussions on the bill in the House of Commons and in the country, the breakdown is not, after all, surprising. As soon as the bill was introduced, it became evident that there was no general demand for it, no general welcome for it, and that it had comparatively few friends to give it a whole-hearted support. It was not introduced to meet any well-considered demand made by sincere and practical educationists, or by parents of children attending the common schools. It originated solely with the bishops and clergy of the Church of England;

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with those of the aggressive and sacerdotal school; and it was intended not only to give these clericals a much stronger hold on the educational system than they had enjoyed since 1870, but also to pull down the level of the non-sectarian schools to that of the clerical schools. It was a bill entirely in the interest of those clergymen and laymen who take up the position that the common schools ought to be nurseries of the Church of England. So far as concerns elementary education, there was not a clause in it honestly intended to improve the schools maintained by the State; and in the thousands of columns of speeches on the bill which have appeared in the English newspapers since April one never met with a speech in which it was even suggested that the existing school system would be improved if this wantonly disturbing measure had become law.

After the general election in 1895, the clergy of the Church of England at once pressed their demands on Lord Salisbury. They could not have had a Premier more amenable to their wishes. Lord Salisbury has always been hostile to the board schools. He has never disguised his hostility to them, nor his affected disdain for the Free Churches whose members have done so much to make the system of 1870 a success and to place the board schools in all the large towns in that condition of excellence which has aroused the jealousy of the clergy and brought upon these schools the extraordinary onslaught which they have just escaped in such a remarkable manner. For two or three years past Mr. Balfour has also taken up a similar position towards the board schools, and, certainly since July last year, has shown himself as ready to pull them down to the level of the clerical schools as the Premier himself, or as bishops like his Lordship of Salisbury, who may be regarded as the originator of the worst feature of the abandoned bill. This feature would gratuitously and offensively have thrust the clericals into the neutral ground of the board schools, from which they have been fenced out for twenty-five years past by the famous Cowper-Temple clauses of the Act of 1870.

It needed, therefore, no great pressure on the part of the clericals to get the Salisbury Government to take up their case. Notwithstanding the presence in the Cabinet of Liberal-Unionists like the Duke of Devonshire and Mr. Chamberlain, who prior to this bill had excellent records on the education question, everything the clericals demanded was freely conceded. They were to get more money from the Imperial Treasury for their schools, without giving up any of their absolute control of them. They were to be allowed to impose hampering and embarrassing financial restrictions on the board schools; and, moreover, as has been explained, they were to be permitted to go into the non-sectarian schools, and to seek to use them, as for two generations they have used the national schools, as nurseries of the Church of England.

To do all this for the clericals involved far-reaching changes, not only in the school laws, but in county and in municipal government. The Education Department at Whitehall, the County Councils, the Poor-Law Boards, as as well as the School Boards, were all seriously affected by the now defunct bill. Its provisions disturbed English life at numerous points, and from end to end the measure was full of contention. Even among the rank and file of the Government forces there were many members hostile to some of its vital clauses. They voted for the bill on second reading; but had it gone into committee, these members intended to propose amendments utterly unacceptable to the sacerdotal party in whose interest the measure was conceived. On the Liberal side of the House it was opposed with a strenuousness unprecedented as regards English measures since the time of the French Revolution, when the Tory Government of that period were forcing coercive measures through Parliament. The Unionist opposition to the Home Rule Bill in 1893 cannot be compared to the recent opposition to the Education Bill, as there was no expectation on either side of the House of the Home Rule Bill passing through the House of Lords and becoming law. On the part of the Liberals as to the Education Bill there was no spirit of give and take, as is usual on either side of the House when an important measure is before it. The Liberals opposed the bill tooth and nail, and intended to fight it line by line and clause by clause. Liberal successes at the by-elections showed that the country was with them; and to have carried the bill in the face of an Opposition in this mood would have kept Parliament in session until Christmas. It was a measure on which the closure in committee was utterly impossible. The Government had overreached itself, and Mr. Balfour had no alternative but to let the measure go, and frankly admit that he had failed.

Mr. Balfour's generalship was woefully bad; but his mistakes began when, as leader of the House of Commons, he was a party to the bill being introduced at all. England, it is true, returned a Tory Government with an overwhelming majority at the last election, but clearly England was not prepared for a return to the Toryism of the pre-Reform period. The abandoned measure was the embodiment of the spirit of Toryism of the dark period in English history between the French Revolution and Waterloo. It had absolutely nothing akin to the newer Toryism which was dominant between 1886 and 1892, which made the schools free, gave England its present County Government Act, and also the enlightened measure in the interests of children and factory workers which followed the revelations of the sweating commission.

# The Outlook Vacation Fund

The increase of the Vacation Fund promises well for the year. The amount required to meet the demands made by the needs of the working-girls in New York is $6,000. The earlier this amount is in hand the longer will the Working-Girls' Vacation Society be able to say "Yes" to girls who need a vacation. Santa Clara, the house in the Adirondacks devoted to the use of girls threatened with consumption, is a much more expensive house to maintain than the houses near New York. This house necessitates the presence of a trained nurse and a resident physician. The house should be open all the year round. It will be, if The Outlook Vacation Fund makes it possible.

THE VACATION FUND

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| Previously acknowledged | $1,774 88 |
| For Santa Clara | 5 00 |
| For the Country Week | 1 00 |
| S. D. G. (Lace Handerchief) | 20 00 |
| J. T. P., New York | 5 00 |
| Another Girl | 5 00 |
| Debtor | 5 00 |
| Miss L., Coxsackie, N. Y. | 5 00 |
| F. S., Brooklyn, N. Y. | 5 00 |
| Young Ladies' Society First Congregational Church, Redlands, Cal. | 5 00 |
| C. G. E., Norwich, Conn. | 5 00 |
| Mrs. W. E. M., Boston, Mass. | 5 00 |
| From a Friend | 1 00 |
| Elizabeth, N. J. | 1 00 |
| A Friend, Jamestown, N. Y. | 10 00 |
| K. L. M., Pittsburg, Pa. | 1 00 |
| G. M., Salt Lake City, Utah | 2 00 |
| Old Gold | 2 00 |
| Mrs. D., Buffalo | 1 00 |
| C. M., Fitchburg, Mass. | 2 00 |
| F. M. S. | 7 00 |
| N. W. | 10 00 |
| King's Daughters Circle, Randolph, Vt. | 14 00 |
| S. B., Brooklyn, N. Y. | 5 00 |
| Mrs. W. O. W., New Haven, Conn. | 10 00 |
| H. M. H., Bethlehem, Pa. | 1 00 |
| C. E. P. | 5 00 |
| S. M. B., New London, Conn. | 25 00 |
| Bee, Portland, Me. | 5 00 |
| Mrs. T. G. S., New York, N. Y. | 1 00 |
| G. E. F., North Amherst, Mass. | 5 00 |
| Mrs. E. C. T., Keene, N. H. | 10 00 |
| Miss J. E. B., Keene, N. H. | 10 00 |
| Miss M. C. C., Keene, N. H. | 5 00 |
| Total | $1,973 88 |

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# The Key to Success in International Arbitration[1]

By Professor John B. Clark

Of Columbia College

IN our most confident statements concerning the practicability of a permanent court of arbitration there is an undertone of misgiving. We realize that three difficulties stand in our way. First, we are dealing with sovereign States, and it is not now practicable to coerce them. Secondly, we are proposing to establish a tribunal without that elaborate system of appeals which in private judicature is regarded as essential. The only appeal that can be reserved from a decision of such a court is the appeal to war, which is the thing we wish to avoid. Thirdly, if we establish any coercive power at all, it must be by the principle of contract; and the coercive authority that is behind an ordinary court does not rest upon that principle. A man does not submit his case to the decision of a court because he has promised to do so. He has, in fact, made no such contract with his neighbor. He intrusts the issue to the court because it represents the sovereign State, which has authority over both disputants. If the nations of the world ever constitute one sovereign State, that shall sustain the same relation to individual States that these now do to individual persons, then we can have coercion back of an international tribunal. Before that time not only is it impracticable to have it, but, in the interest of peace itself, it is undesirable that we should seek it. And yet we ought to have our permanent tribunal.

It is impossible for an economist to approach this subject from the same point of view as a jurist would do. It is impossible for him to think upon it at all without introducing those features which modern economic development has injected into the situation between nations. The attitude of labor toward capital, the world over, is commonly supposed to be very menacing. Though it is not war, it is often called so. It certainly results in much belligerent feeling. It sometimes menaces the security of different local parts of the State, though not that of the State as a whole. It disturbs the public peace here and there, and, as some think, is more likely to strain the capacity of a democratic government than anything else that can arise. From an economist's point of view, the assurance of international peace lies in exactly that development. The attitude of labor towards capital, the world over—menacing, even belligerent, as it is—seems to offer a promise of international peace.

Every one must have noticed how sensitive labor now is to the injury which the prospect of war inflicts upon what it regards as its own special cause. This is not from any fine economic philosophy, although it might arise from that source. It is not because the labor leaders clearly perceive in what way the destruction caused by war introduces into the relation of labor and capital that which is pre-eminently detrimental to labor. That the mere destruction of capital itself reduces the wage-paying power of the employer is no doubt understood; and this effect is somewhat permanent. There is an immediate result that is dreaded. The workmen are able to see that after, by a contest with their employers, they have gained what seem to them to be material things, they are likely to see much of this gain slip away from them by the introduction into the situation of the disturbing element of war. That feeling extends, not from one end of the country to the other, but from one end of the civilized world to the other. It is even stronger in England than in the United States; and the recent utterances in favor of peace which have had most weight in political circles have seemed to come from organized labor in the two countries.

The peculiarity of this demand on the part of organized labor is that, in this relation, the interest of labor in England is identical with the interest of labor in the United States; the interest of capital in England is, in the main, identical with the interest of capital in the United States; and, for a wonder, the interest of capital in both countries is identical with the interest of labor in both countries. There is a threefold harmony of interest in demanding peace.

Against all that interest you can array a moral force that, for the time being, will override the considerations in favor of peace. You cannot array against it a mere impulse that will do so. A nation is like a big, undeveloped boy with a pistol in his pocket and aching to shoot; but an impulse is not a war decision; and a nation like ours will not, from mere impulse, plunge into war. A foreign professor once said to me, "If you do not want your army to be a useless, ornamental thing, you must have war once in a while." A nation is not seriously in danger of attacking another for the sake of exercising its army. After the original impulse there comes the second thought; and if war is actually precipitated, there has to be behind the impulsive feeling a sense of injustice done—a moral influence. The conviction of having a good cause may exist on both sides of a quarrel, as in the American Civil War. It requires such a moral force, acting on each side, in order to plunge two civilized nations into overt conflict.

You may neutralize these forces. If you do so, you leave the great material interests undisturbed to determine the outcome. With moral force acting in a belligerent way and against material interests, you may not succeed in maintaining the peace. With the united voice of labor on both sides of the Atlantic, and of capital on both sides of the Atlantic, demanding peace, you may still have war. But cancel the moral influences that make for war, by offsetting against them a moral energy of an opposite kind, and you leave interest to dominate the policy of the two States.

This is not an ordinary interest, but a very vital one. It means the present and future welfare of the working classes of both countries. It is not an unworthy motive of action. The moral force that can give it a field in which to act may come from the decision of a tribunal that does not have coercive authority behind it. Let a clear declaration of the rights of the parties in dispute be made by a competent court, and that moral energy which may otherwise precipitate a war, in the face of public interest, is rendered nearly powerless.

It is the work of an economist to study tribunals for the settling of rates of wages, rather than tribunals for settling international questions. He is able to see that those economic courts of arbitration which have no coercive force back of them work with more precision than would be possible if they had such coercive authority. They have to be far better courts in order to accomplish anything. They have to conform much more accurately to the demands of economic law. Is not something of that sort true of a tribunal that undertakes to decide the difficult questions that arise between nations? Give it coercive authority, and you can get on with a poor court; but the nations will not long respect or retain it. Deprive it of coercive authority, and you must have an exceedingly good court; and it must keep, in its decisions, exceedingly close to the ultimate principles of justice.

[1] This article in part summarizes Professor Clark's address at the recent Lake Mononk Conference.

## Fairy Candles

Because the tall trees shut the sun
From the green forest-space away,
Red lilies shine along the paths,
That fairies may not go astray.

M. F. B.

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# The Curse of Humor

By Ian Maclaren

Fletcher is one of the few clergymen with whom a layman feels at home, and to whom he may even dare to express his mind without offense. Many of his profession will converse only on one condition—that they state what they believe to be true, and that the matter be then considered as closed; and if upon this Papal Bull any mere layman ventures to dissent, the good men—and often, as it appears, in proportion to their goodness—will arch their backs and fuff very unpleasantly. One is careful after a few scratches to avoid every subject on which there can be two opinions, and one makes every allowance for this supersensitiveness. If a plant be reared under glass, it takes ill with a brisk, healthy northwester; and if a man lives constantly in a circle of admiring (as well as charming) young ladies, or with old ladies of the male sex in the shape of ecclesiastical laymen, he would be more than human if he were not offended by the independence of men who are accustomed to think for themselves and will even say what they think. My friend had the singular advantage, from my outside standpoint, of not having been isolated among people of the religious profession from his youth, and of having kept himself afterwards in touch with the world. He had therefore no shocking point in the matter of opinion, and would give a candid hearing to any heresy one might ventilate. It struck me that he did not lose by this toleration and sympathy, for there are at least six outsiders, simple pariahs of the religious civilization, who worship at St. Origens. Fletcher delighted to define himself as an Evangelical High Broad Churchman, which many pronounced "very unsatisfactory"—suggesting a vagrant who traveled anywhere so long as he found some good thing, and who had no legal address where a summons could be served upon him. He threw himself into each subject he treated with such unguarded enthusiasm that I trembled in my distant seat, and was quite prepared to hear that conventional people called him names, till he had acquired almost the complete stock of religious abuse. One day he waxed eloquent on Foreign Missions, and went out of his way to pay a tribute to Xavier. A year afterwards it was still hinted that the Rector of St. Origens was a Jesuit. He must needs hold up the Salvation Army to admiration for their immense sacrifices, and was freely spoken of as a Ranter for weeks at certain dinner-tables. When he declared that the Unitarian faith had produced some of the finest ethical types in England, a lady called next day—who had long suspected the fact, and only wished to have it confirmed from his own lips—and asked the Rector whether he was indeed a Socinian.

"No, madam," he replied; "although you shrewdly suspect that I am not an Anglican, it happens that I have never quite seen my way to become a Socinian. I am a Swedenborgian, with leanings to Mohammedanism."

This was a very foolish speech indeed, as I told Fletcher, and brought its just punishment. One of that excellent woman's peculiarities was a hopeless incapacity of giving an accurate account of anything she had either seen or heard, and the evening of the same day she told me, between the soup and the fish, that the truth had come out at last about the Rector of St. Origens.

"I put it to him plainly, and he admitted that he was an atheist, but I do not remember which denomination," and he has hardly scraped off that label to this day.

When he dropped in last evening and flung himself into his favorite chair, I anticipated some new canard.

"Are you really an Irvingite?" I began.

"No, no, it's nothing of that kind just now. I am the victim of a malignant spirit which is going to ruin me," and then he denounced humor up hill and down dale, declaring it to be an unmitigated curse, and affirming that he would cheerfully barter any share he had for the irrelevancy of that good woman.

"It is well enough for you to laugh, but if you were in my shoes you would take another view. Twice this week have I disgraced myself before companies of religious respectables, and I do not see how I can recover the scandal.

"Last Monday, as I begged for details, I was so foolish as to attend a Drawing-room in aid of the Door-to-Door Visitation Society, and found myself with fifty of the most solemn-looking people ever gathered under one roof.

"You are a Celt, so of course you will not despise the idea of presentiments. I was haunted with a sense of calamity all day, and it deepened in the room. When the Secretary, a young man with an indescribable air of self-satisfaction, began to read extracts from the visitors' letters, I ought to have risen and left. If I had only had the courage to walk out before that report . . ." And Fletcher took a turn of regret on the hearth-rug.

"What was it? Oh, nothing remarkable; you can hear such a thing every day, but it found me: 'Called at 191 Jemima Street. Mother and boy aged six in house. Boy had nothing on except a few small boils. Mother said she was washing his clothes. Spoke to her from text, 'Except ye repent, ye shall all likewise perish,' and left her much affected.'

"Yes, I did my best, and perhaps I might have succeeded, had not an elderly lady beside me murmured, 'Very suitable, indeed; Mr. Popham has quite a turn for application.' Then I laughed aloud joyfully, after which nothing remained but to slink out of the room as unobtrusively as possible. Apologies would have aggravated the situation."

"Does it matter so very much?"

"Yes, it does, desperately, in more ways than one. Don't you see, man, that I've hurt the feelings of many excellent folk, and flouted, as appears, a good work, and convinced everybody who had any doubt before that I really am an atheist?"

It was on the face of it an unfortunate circumstance, and one could only suggest that people's memories are very short in these busy days.

"The people in that room don't forget," said Fletcher, gloomily. "And this very day I crowned my iniquity; it's no use fighting against fate, by which I mean this hideous vice of the ridiculous. It's in my blood—the only bad turn my poor mother did me.

"What happened to-day? Oh, nothing again, nothing. I simply stumbled into the Conference of the 'Sisterhood of Female Philanthropists,' and was dragged to the platform, where I sat facing the audience," and he shuddered at the remembrance.

"She was a most eloquent speaker, and she was enlarging on the courage it needed to ask a stranger to join the Sisterhood. 'Well do I remember my feelings,' and then she traveled into autobiography. 'Your feelings that day were doubtless the same as mine,' and again she turned aside, and we were kept in anguish. 'Yes, you and I had the same experience, and we shall never, never forget it'—here every one made ready to take a note. 'Dear sisters, did not each of us burst that minute into a violent perspiration?' There seemed no way of getting out except through the hall, and it was really very good of them not to hiss me.

"Of course I'll never run such risks again, but it does not matter where I am, this evil spirit will seize me; it is my profound conviction that there must be a personal Devil, and that humor is one of his choice instruments.

"You know that wonderful verger of ours who is an understudy of an alderman? Well, he took charge of a party of strangers at the door, who had come in at the venite, and started a procession—he leading majestically, chanting as he went, and gently beating time with his lifted hand. Then he turned at a certain pew, and motioned to his convoy to enter, but there was nobody. The people had found seats for themselves at the back, and the procession had consisted of the great man himself. When I stood at the lectern, the sight came up before me, and I went to pieces over the word Nebuchadnezzar.

"As for funerals"—Fletcher was determined to make a clean breast of it—"they are simply a terror to me; men play such pranks and are so unreal. You know Bibby, what a droll, chubby-faced, hearty little man he is?" Yes,

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I did know Bibby. "Well, he came yesterday into the room where we were all sitting in that awful silence with an expression so woebegone that I could have shaken him; he sat down beside me, and sighed like a blast furnace."

"Which was too much for your wickedness?"

"I only said in a natural voice, 'Bitter east wind,' and if the wretched creature did not reply, 'Ah, yes, very unexpected'—he did not know the relatives by sight, and had mistaken the doctor for the chief mourner—'and sad. We are there to-day and here to-morrow.' Then if he didn't wag his head, and Satan seemed to take possession of me.

"It isn't that I am not ashamed of myself, or that I don't take precautions. I have not preached a sermon for years without reading it over once for the special purpose of scoring out any single word that would provoke a smile. Yet people laugh when I preach in strange churches, although I am as solemn as a grave-digger, and a rascally newspaper called me an amusing preacher. As for myself, the public executions I have conducted!"

"As a counteractive, do you mean?"

"Yes, of course; the moment I see any danger, I condemn some poor wretch to death without mercy, and strap his legs and arms, and place him on the trap door, and put on the white cap, and pull the bolt. Surely that is enough. The number of people I have hung at an ecclesiastical gathering, say a Diocesan Conference, to maintain my character, often fills me with remorse."

"Do ecclesiastics never laugh?" I dared to inquire.

"Never, except in a quiet, regulated fashion at some jocose, time-honored clerical pleasantry, and then only if it proceed from an archdeacon upwards. If a mere commoner like myself, being suddenly overcome by the pedantic absurdity of ecclesiastical ways, should express myself freely, you would see a sickly smile on the faces of those superior men, and afterwards you might overhear them: 'Great want of seriousness; very light mettle indeed.'

"In fact," and Fletcher became almost bitter, "if you wish to succeed in Church or State, never jest, and remember what our English humorist said when, with his friends, he was tasting some agreeable tale, 'Look solemn, here's a fool coming.'"

It was in vain that I labored at consolation, urging the woodenness of men that had no humor, their blunders, wearinesses, and inanities, from all of which a sense of humor surely delivers a man. No poor words of mine could lift the dejected Rector of St. Origens, who left declaring that he was a disabled man, and that the conditions of solid success in public life were a stout figure, a ponderous manner, an impressive clearance of the throat, but chiefly a mind cleansed and delivered and guarded from the wicked and destructive spirit of humor.

# A Social Experiment

## A Country Club-House for Workingmen's Families

By Lillian W. Betts

Four years ago a club was organized in a tenement-house region in New York, the members of which were and are the wives of the better class of mechanics. The aim of the club was to increase the social opportunities of the members and their families. When the club had been organized a few months less than two years, an offer was made of two cottages, furnished with the necessaries, in New Jersey, for the use of the members for the summer. The possibilities for good and evil were recognized by the President. If accepted, the offer might kill the club; it might be the means of putting the club on a permanent basis. This plan of running the cottages was submitted to the club and accepted by vote: Each family should occupy one of the cottages for two weeks, paying all of the expenses, just as when at home in New York. The change of occupants should take place on Saturday. From the funds of the club two family railroad tickets should be bought. On the return of each family the members holding the family tickets should pay for the number of trips taken on that ticket. One ton of coal was bought, and one cord of wood, from the club's funds. Two children's banks were provided, one marked Coal and the other Wood. When a scuttle of coal was taken from the ton, ten cents was to be put in the coal bank; when the equivalent of a bundle of wood was taken, two cents was to be put in the wood bank. This plan provided for the railroad tickets and the fuel, and was a fund constantly turned over, and replaced in the club treasury at the close of the season. The membership dues were ten cents per week, five dollars and twenty cents per year, and there were thirty members.

Twelve only could use the summer cottage the first season, but they gave vacations to sixty people. One family was so generous in its hospitality that it has never made a second venture in the country; it went far beyond its income, and it took the following winter for it to straighten out its affairs. The cottages were very small, without shade and without grounds. House-hunting through the region the next spring discovered a house much better suited to the needs of the club. The house needed repairing, and arrangements fell through at the last moment, to the deep sorrow of the club members, their relatives and friends.

Last year, in the same New Jersey town, a beautiful house, with four acres of ground, one-half of which was an apple orchard, was found. This house was so arranged as to provide two kitchens; it had eight bedrooms in the main house and one in the wing; a long saloon parlor, which would answer as a general club-room, and a wide hall added to the advantages of the house. Two piazzas are open, one inclosed, making practically an extra summer dining-room, and a beautiful, well-shaded lawn increased the utility and attractiveness of the place as a country club-house. Friends of the club who were willing to furnish the money to make this experiment came forward in the most generous spirit, and provided the money for the rent and necessary purchases. Furniture was sent to the house by other friends, and on May 30, 1895, the house was opened. The members, their families, even to the fourth cousins, intimate friends and their children, married and single, came with their lunch-baskets. Footballs, croquet sets, and swings were provided, and a day of such happiness as can come only to those whose opportunities are few was passed. The dates for the coming of the families were arranged on this day. July and August are reserved for those members who have children attending school. Those whose children are at work or too young for school must take June and September. If a member cannot keep her engagement to take the house at the date assigned, the committee, consisting of three of the members, assigns the date to some other member whose name is on the list. If this family cannot come on that date, the member occupying the house can remain until the first succeeding Saturday, when some other member can take it. There is no court of appeal from the decision of this committee, called the Club-House Committee. Many members of the club are related—that is, there are mothers and married daughters, sisters, sisters-in-law, cousins. Such related members usually make their dates come so that the families remain four weeks. They choose their dates to follow each other, and then combine and make one family for a month. During this time the relatives come for Sundays, or longer as the hostesses arrange. The guests frequently bring food from the city. But all such arrangements are entirely personal. The families arrange their affairs with the same freedom they exercise in the city. There is no control except the public sentiment of the club. Each family leaves the house clean and in order. If they do not, they pay the penalty of knowing that their slackness, their carelessness, has marked them in their own social set. Public sentiment in the club has been its protection, its salvation. One member violated the public sentiment of the club. She did that which the club felt reflected on every member. Feeling ran high. But at the meeting where it was announced that the privileges of the country club-house could not be used by that member this summer, she was referred to as Mrs. X. Her name was never mentioned. She had been privately notified of the President's decision. The matter was not voted upon. The members elect mem-

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bers. The President has the option of dismissal. This member was not dismissed from the club. She was debarred from the country club-house only. She had never violated the privileges of the club in town.

The thirtieth of May of 1896 found the members and their families assembled at the club-house. It was the annual picnic, and the generous spirit of the members was shown again by the numbers of friends invited. Two of the members had opened the house two days before, and were settled there with their families to remain until June 27, as none of the other members could come before that date. The fires were ready, water boiling for coffee. The long table in the largest dining-room was extended to its greatest length, and added to by other tables, all covered with white oilcloth. The baskets and boxes carried proved that generous provision had been made. One member's husband had fished off the Battery and caught forty fish, which his wife fried before they left home. Meat had been boiled and roasted the day before by each of the members. Cakes and bread were abundantly provided. One of the members, a sweet, gentle, refined woman, living in a house with twenty families, called the writer's attention to two boys of nineteen, who had come with her boy of twelve. "J—— told them about the house and our coming to-day, and that boy, the taller one, asked him if he could come. J—— asked me. I said, 'Why, yes,' but we could not pay his fare. I would take lunch for him though, gladly. Well, when I talked with that boy I found he had never seen the country in his life. Then the other boy, he lives downstairs, he asked J—— if he could come. J—— asked me, and I thought I could just as well plan for one more. J—— likes him. Well, what do you think, the upstairs boy's mother, the boy who had never seen the country, would not give him the money for his fare. He gives her all his wages. I never saw a boy so disappointed. I could not pay it; it was out of the question. This morning the downstairs boy heard of it, and his mother had given him his fare and fifty cents extra to spend, and he invited the boy to come with him and paid his fare. I wish you could have seen that boy. He glued his face to the car window, and never moved all the way here. Did you ever see anybody so happy?" A guest of the day, a young man of twenty-four, saw the country for the first time last year. He is engaged to a cousin of one of the members, and was invited with her to spend Sunday.

The husbands of the members who can afford it go back and forth every day, leaving at five o'clock in the morning and returning at seven. Others lose their wages and take three or four days off. One husband said: "We've been married seventeen years, and it's the first time my wife and I could get an hour or two alone since the first baby was born. I'm making love all over again. I liked it the first time, I like it better now—I know her better," and the light of a lover shone in his face.

It would not complete this picture if the social conditions surrounding the country club-house were not sketched. The house is a beautiful old homestead. It at once suggests a home of generous refinement. It is in a neighborhood where all the people are well-to-do. They are families occupying homesteads. It was explained to these residents, when the house was hired, that the members who would occupy it would come as any other family would come. They had no other claim on the community than any family moving into the neighborhood would have. Since the first family came this has been the attitude. Calls are made and returned. Vegetables and fruits are sent to the house because there is a surplus in the giver's garden. Milk is sent to the children. This year the hand of death has sanctified the house. A baby boy of two years had been sick all winter. Decoration Day he showed that he was not well. The end came in a week. From the time that baby was taken seriously ill until the end, every neighborly service was rendered; the family were never left alone. One thought helped the little mother. "I am so glad we came here where the rooms are large, and so many, and the neighbors make you feel that they suffer with you. It helps."

This country club-house for workingmen's families is no longer an experiment. Things occur that are disagreeable. The members and their families are human beings, not angels. This family residence is giving boys and girls a love for country life that will make them choose the country when they make homes of their own. It has changed the standards of some of the families, and they are paying higher rent in the city to secure space and privacy.

The independence in management, the absence of oversight, and the educated public sentiment of this club are the factors that make its success. Next year the club, by getting up entertainments, hope to raise the entire rent of the house. They raised one-third this year.

## The Use and Abuse of Vacations

By Mary Taylor Bissell, M.D.

"I should not like to live in America," said a brawny young Scotchman once to the writer. "You have no time for picnics over there."

The speaker chose a term which does not in our country represent a highly popular form of diversion, but it was evident that with him it stood for the spirit of simple love and occasional leisure for outdoor life—an afternoon in the woods, a luncheon on the river, a quiet supper in open gardens—oftener manifested by our German and French population, who have not forgotten the happy customs of their fatherland, than by the American citizen.

But while there was truth in the Scotchman's implied criticism on our hurried living and our lack of acquaintance with nature at first hand, it is evident that as a nation we are trying to do better. Whether it is due to a greater love for nature, to fashion, or to grim experience which has demonstrated that all work and no play makes Jack not only dull but sickly, certain it is that the summer exodus grows greater every year, and the question how best to use so as not to abuse their vacation-time becomes increasingly important to many people.

A wise balance between rest and exercise, using both terms in their broadest sense, it is difficult to strike, yet this is the secret of a perfect vacation.

With that body of persons who spend a long summer in a round of conventional dissipation, whose exercise is mostly taken in the ball-room, and who are veritable bondswomen to dress, we need not argue. Mountains, streams, and fields are in no sense the object of their love, and if the season's close leaves them unrefreshed and uncomforted we can only believe that they have found what they sought, and therefore do not wish for our sympathy. But the average vacationer whom we have in mind wants to be physically and mentally born again, and very often he wants this new creation perfected in a fortnight's time.

He has heard that one can scarcely exercise too freely in the country, consequently on reaching his destination he throws himself vigorously into whatever outdoor diversion the life affords. If he is at the shore, he bathes longer and oftener than any one else. If in the mountains, he at once joins the climbing party. Golf, tennis, cycling, baseball, tramps, each of these in turn engages his enthusiastic interest.

Being neither by nature nor training an athlete, but, on the contrary, a sedentary city dweller for ten or eleven months of every year, the end of his first week of vacation finds him worn out instead of refreshed, discouraged rather than heartened.

He is surprised that the change of air has not done him more good and that "all this exercise" has not made him over.

He is simply the victim of a popular fallacy which imagines that vacation means miracle, and that the magic of the word is sufficient to change the habits of a lifetime.

Now, if a man or woman is used to regular and active exercise in town, he or she can probably take with safety any amount likely to be desired in a vacation; but if, for instance, one mile is the ordinary agreeable limit of the daily walk in town, it is manifestly irrational to suppose

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that ten miles can easily be covered in the first week of vacation life.

One must take his own, not his neighbor's, measure of endurance. Immoderation in exercise, then, is liable to be the first abuse of a vacation, particularly if this be a short one. The stimulating air of a high resort conduces to this, the example of others is a potent cause, added to a vague impression that one is hardly getting the worth of his money unless he is sampling every pleasure of the locality and working for his enjoyment.

"Know thyself," and "Make haste slowly," might well be written upon every trunk-tray of the traveler's outfit, from whence these maxims might preach their sermon at every opening.

Exercises have been sometimes classified as exercises of endurance, exercises of strength, and exercises of speed. Ordinary walking for a considerable distance is an exercise of endurance, running is of speed, while steep mountain-climbing may come under those of strength.

The physiological and hygienic effect of each of these differs greatly from the other.

An exercise of endurance has a gradual, not a sudden, influence upon the circulation and respiration. While the pulse and respiration are neither of them markedly increased in rapidity, and breathlessness is, therefore, not induced as it is in exercises of strength or of speed, there is a gradual association of all parts of the body in the good effects of such exercise. The organs are spared, while the play of their functions is increased to a beneficial degree. "The most essential character of such exercises is to give to the system a power of repairing, even during the work, the greater number of the disturbances which occur in the machine." Yet although these exercises seem so moderate, it is found that they have a marked influence in increasing the absorption of oxygen by the body, the amount of oxygen taken in, for instance, in walking at a moderate pace (two miles per hour) being double that taken in while standing still.

Exercises of speed call for excessive activity on the part of heart and lungs, and are also a strain upon the nervous system, but the results of exercises of endurance are accomplished without any nervous disturbance, and have the additional advantage that they can be taken in divided doses, which advantage does not belong to exercises of speed.

Most adults, and certainly all who have had no previous training, will find that exercises of endurance are what they can most profitably undertake in vacation, especially during the first part of the outing.

Cycling at a moderate pace, walking at the rate of a mile in twenty-five minutes, horseback riding, rowing with a slow stroke for gradually increasing periods—these are the preferable forms of exercise for the mature untrained person. Mountain-climbing should be postponed until one is "in condition," if undertaken at all.

Tennis, baseball, basket-ball, and similar games are exercises of speed and skill, and make considerable demands upon the nervous system. While admirable for young adults who are organically sound, they are best entered into with moderation by those over thirty, and not at all by persons over forty who are novices.

Children do not bear exercises of endurance well; therefore they should not be permitted to take long walks, or to attempt mountain-climbing. Exercises of speed, which are of short duration, suit them better, and they should be encouraged to play various active games.

One of the vacation privileges most liable to abuse is sea-bathing.

The physiological effect of water upon the body varies greatly with its temperature. A bath at a temperature of from 88° to 98° F. is so near that of the human being that it exerts practically no influence upon his functions, and has been called the indifferent bath. It would be quite consistent with health to remain in such a bath for a day or longer, so negative are its effects.

But any other form of bath may be soothing, stimulating, or depressing, according, first, to its temperature, and, second, according to the time that one remains in it. The temperature of rivers, lakes, and of the sea is many degrees lower than that mentioned, and immersion in these constitutes a cold bath. The effect of a rapid cold bath is for many persons highly beneficial. The excretion of certain waste products of the body is increased, the absorption of oxygen by the tissues is increased. The production of heat by the internal organs is stimulated. The exhilaration and feeling of well-being that follow a cold bath are due to these effects. The contraction and subsequent dilation of the skin vessels which occurs after a properly limited cold bath leaves the skin in a condition in which it will react very quickly to abnormal conditions, such as draughts, damp clothing, etc., and thus prevents catching cold.

But all of these good effects are lost by unduly prolonged or too often repeated cold bathing. A sense of weariness and mental weakness is often noticeable. The internal organs are partially paralyzed by the prolonged exposure to cold. Waste products accumulate in them. Digestion is frequently weakened. Later the skin frequently shows the effect of this abuse in eruptions.

Ten minutes for a swimmer, and five for one who cannot swim, is ample time allowance for the average bather. The sun-bath, which, under proper conditions, may follow, is a valuable addition to the exercise, and sun-baths should be introduced into the programme of a summer vacation wherever possible. Children can be gradually accustomed to running about in their bathing or similar costume for a certain period every day, which may be cautiously lengthened. They should also be allowed to go barefoot and barelegged whenever suitable opportunity occurs.

The increased exposure of large areas of the skin to the sun and air is most desirable, and adults should take advantage of every suitable opportunity.

The benefits of a seaside resort are, in the writer's opinion, largely associated with the greater intensity and prevalence of light than is found in many inland or mountain resorts. The light on the seashore has been calculated by certain photographic experiments to be eighteen hundred times stronger than that of shaded rooms. A photographic plate requires only one-tenth of a second's exposure on the shore to fix it, while on an open landscape it requires one-third of a second. Bathing in such a flood of light must have a stimulating effect upon tissue change and good blood making. The question of suitable dress for the various forms of exercise and pleasure has been more or less successfully solved by the bicycle costume, which is in most respects satisfactory for walking, rowing, climbing, and the various games and sports.

The bicycle shoe, however, has by no means kept pace with the improvements in other parts of the costume. Even the new bicycle boot has the pointed French toe, a shape which has all argument, both as regards beauty and use, against it.

The mistake in the construction of most shoes, whether broad or pointed toed, is based upon the supposition that the two sides of the foot are alike. This is by no means the case. In a normal foot the line on the inner side is straight, from the heel to the end of the big toe, while the outer side describes a bold curve. The two sides have also different functions as well as structure. The two feet placed together can be seen to form a symmetrical whole. One is the complement of the other, like two divided halves, but neither is complete alone, and no foot-covering can possibly be beautiful or truly comfortable which attempts to make the two sides of the foot match. The big toe, which continues the straight inner line of the foot, has the important function of mainly supporting the weight of the body—it is a solid base from which the body is propelled onward. The shape which interferes with this straight line, therefore, as all pointed shoes do, lessens the solidity of the base on which we stand, as well as throws weight upon joints not intended to bear it.

The smaller toes are intended to seize the ground, and this power is crippled by the compression of a pointed boot, which gives them no space for their usefulness. Hence the "mincing," uneven, and inelastic step of the majority of women, and hence the inability of many otherwise qual-

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ified to take long walks, mountain climbs, or even to play games without discomfort.

A properly made shoe is indispensable to one who means to exercise freely in a vacation, and fortunately this can be obtained in several of our larger cities, although all too rare.

Over-large shoes with broad toes are an improvement upon the pointed toe, but they are not to be recommended, as they do not strictly conform to the shape of the foot, which a good and easy shoe must do.

Light-weight woolen stockings will be found more comfortable than any others for long walks, their elasticity enabling them to fit more closely to the foot, thus preventing the evils due to rubbing, and their absorbent qualities being valuable.

On all long tramps, and particularly in mountain-climbing, some light-weight but warm woolen garment should be carried in the knapsack. The atmosphere of mountain-tops is not only cooler than that in the plains, but, as is well known, sudden changes frequently occur in these heights which are fraught with danger to the overheated and generally fatigued body of the climber, and from such vicissitudes the wool garment is the best protection. Some light luncheon should also be carried even when only a short stay is planned, and a stimulant should be taken when great heights are attempted, in case of accident.

In rowing for women we may notice the corset as the particularly objectionable article. As rowing particularly exercises the muscles about the waist and abdomen, it is manifestly irrational to wear a form of dress which specifically restrains these regions, and the use of which under such circumstances results unfavorably to the health as well as to the appearance of the wearer.

## Athletic Vassar

By S. Scoville, Jr.

Slow, woefully slow, is this conservative old world of ours in realizing a forgotten truth. The fact that a woman possesses the same divine right to develop physically that man claims has been scarcely known since the days of Greece and the Olympic Games. Then it was accepted and realized as never before or since. There the body of every girl was trained and formed by the same outdoor exercise and practice in the Gymnasia that made her brother a world-model physically. What women were those hewn out of stone by the Grecian sculptors—imperishable reminders of the days when a whole nation of men and women tried to make their bodies what God had intended them to be! No sculptor of to-day can approach the creations of Phidias and Praxiteles—not so much that the skill is lacking as that the models are yet to be. By degrees the world is remembering the precept of Lycurgus: "The fate of a nation's posterity depends upon the bodies of its women." England has known this for centuries, and the English women who can ride to hounds or take a ten-mile constitutional have become famed as the mothers of strong men. On this side there has been a time when it was fashionable for women to be interesting invalids, when pallor was a sign of culture, when perfect health and rosy cheeks were considered a trifle hoidenish. But the present generation has outgrown this folly, and gymnasiums for girls, Delsarte classes, bowling, bicycle, and tennis clubs, are all doing yeoman's service in making the American girl of to-day a queen among women.

Even before this age of physical culture, however, some there were, in advance of their time, who recognized its importance. Such a one was Matthew Vassar, who in 1865 founded the college for women that bears his name. From the very first attention was paid to the benefiting of bodies as well as the storing of minds.

Gymnastic exercise in the somewhat primitive gymnasium was compulsory, and outdoor exercise provided for by a large riding-school, maintained by the college, so that every Vassar girl graduated a well-trained horsewoman. This riding-school was abolished in 1878 on the score of expense, and various other out-of-door sports were substituted.

In 1890, however, a new era began for the lovers of athletics and exercise. In that year the Alumnæ Gymnasium, the funds for which were mostly supplied by public-spirited graduates, was completed. This gymnasium is far and away the best in any women's college, and compares favorably with any college gymnasium, with its modern apparatus, spacious battle-ball, tennis, and basket-ball courts, and a marble-floored swimming-tank, fed by an artesian well which is one of the largest in this country. Swimming lessons are given in connection with the gymnasium work, and few girls graduate from Vassar without some knowledge of this necessary art. The upper story is used as a tennis-court, while a regular stage at one end, lavishly furnished with marvelously painted scenery—a product of Vassar talent—enables it to be transformed at a moment's notice into a spacious theater, where the college plays are given before enthusiastic audiences.

Another feature, which might well be adopted in larger gymnasiums, is a system of fifty separate dressing-rooms, each provided with a shower or needle bath. This does away with the groups of shivering athletes awaiting their turn at the showers, which one may see even in such magnificently appointed gymnasiums as the one at Yale, in addition to preserving the innate modesty which our male athletes are so apt to lose. The advanced methods of such noted instructors as Sargent, Seaver, and Anderson are employed. Every student, soon after matriculation, takes the Sargent physical examination under the director of the gymnasium, and the work is laid out to meet each girl's especial deficiencies, every student being compelled to take three hours a week of gymnastic work. A new examination is made annually and the work modified to meet the changed conditions. Careful records and charts of each girl's physical measurements are kept, and in every case marked progress has been made.

All through the winter, besides the prescribed gymnastic work, basket and battle ball and indoor tennis are played in the gymnasium, but it is from her outdoor life and sports that the Vassar girl receives the greatest benefit. The fact is recognized that those exercises which are also pleasures produce infinitely better results than those which are monotonous and mechanical. For this reason out-of-door sports and recreations of many kinds are encouraged, and every day after recitations the majority of the girls are out under the sky, where fresh air and sunshine, the two great health-givers, can be obtained in unlimited quantities. Before breakfast, on clear frosty mornings, when the air is full of verve and sparkle, little groups of rosy-cheeked girls can be met speeding along the good roads which surround Poughkeepsie, on their wheels, out for an "appetizer"—returning ready to begin both breakfast and the day's work with redoubled energy.

The bicycling wave seems to have broken squarely over Vassar. The ground corridors of the various dormitories resemble the entrance to a prosperous riding academy in full blast, they are so crowded with wheels. Three girls out of every five at Vassar ride a wheel, be it begged, borrowed, hired, or owned, while the faculty have long ago joined the whirling majority.

"Scorching" is frowned upon, and the "bicycle hump," "bicycle face," and other attendant evils are as a consequence unknown. With raised handle-bars and an easy, upright carriage the girls gain all the real benefit from their wheels that every rider should. The short skirt is the regulation costume, and bloomers are rarely used.

Another out-of-door recreation which seems to be peculiar to Vassar and Wellesley is "birding." "Birding" (which, by the way, is used in a decidedly different sense at our male colleges) is usually indulged in at about sunrise, when the matin-song of the birds begins. Armed with opera-glasses, the "birdists" steal through swamps and thickets, and, by studying the singers in their native haunts, acquire a far greater knowledge of ornithology than can be learned from books. That lover of birds, John Burroughs, who lives not far from Poughkeepsie, was the originator of this recreation at Vassar. He, too, was the

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founder of the "Wake-Robin Club," which is devoted to the acquiring of ornithological lore.

In the bright autumn days, and again in the spring, when the wild flowers are abloom, the girls don well-worn walking shoes and start off on long exploring trips through the woods and over the picturesque hills surrounding Poughkeepsie, botanizing or noting new specimens of rocks. Pleasant Valley, Cedar Ridge, Boardmans, Richmond Hill—innumerable are the romantic spots from two to five miles distant from the college. Vassar lacks the beautiful lakes that make rowing such a popular amusement at Wellesley and Cornell, and the decrepit state of the boats in use detracts vastly from the pleasure. Withal it is a pastime indulged in to some extent during summer afternoons and evenings.

In winter "bobbing" and skating are the two rival sports, though sleighing parties are always popular. Down snow-covered Sunset Hill and across the hard crust of the Meadow every winter's day, while the coasting is good, speed the "bobs" laden with laughing girls, while the "steerer," fur-gloved, with the steering-ropes wound around her arms, guides her load deftly as any man could. On the frozen surface of the "Puddle," as the girls have irreverently christened a diminutive artificial lake, which, through the generosity of Mr. John D. Rockefeller, has been surrounded by a network of water-pipes, the ring of the skates is heard all winter long. Every day the pond is covered with different relays of skaters, and sometimes far into the night, by the light of huge bonfires, the sport continues. Nor is it ended by a fall of snow, as is the case on a natural lake, for the ice is flooded whenever it becomes incrusted or cut up, and a smooth, new surface frozen. An ice-rink from the same donor is kept for the use of beginners in the "art of gliding."

Turning from these recreations to athletic sports proper, Vassar rejoices in a large variety. Golf and battle-ball, although having their devotees, are at the foot of the scale in point of interest. The golf-links (a nine-hole course) have been recently renovated and are exceptionally good, the course including some fine hazards.

In battle-ball three play on a side, the object of the game being to pass the ball (an ordinary football) from the center of the court through the goal of the opposing side. It would be a more popular game if its place were not so usurped by basket-ball.

Lawn-tennis and field sports rank next above golf and battle-ball. There are three clay and six grass courts, and every day during the spring and fall the balls are flying. The courts are situated in the midst of the athletic field, which, surrounded by a thick circle of hemlocks, and only a stone's throw from the dormitories, makes an ideal spot for Vassar's athletic contests. Around the field runs a quarter-mile cinder-path. Here is held every spring the tennis tournament for the championship of the College, which arouses immense enthusiasm among the different classes. Miss Harriet Banks, '96, a prominent member of the Englewood Tennis Club, who ranks well up among the first six women players in this country, has won the College championship for the past three seasons.

Track and field athletics, although of recent introduction, bid fair to become very popular—there having been thirty-nine entries for the initial field-day which was held last fall. This field-day, which was in the nature of an experiment, proved a grand success. The contestants' knowledge of the canons of training was somewhat limited, but their enthusiasm unbounded. One girl, entered in the broad jump, heroically cut down her water-supply to a half-pint per diem, having read that that was the customary quantity imbibed by athletes in training; while all who had brothers or cousins on the different college athletic teams wrote to them for the most approved methods. Candy and pastry became dreams of the past, the delightful little suppers at Smith's were foregone, and it is safe to conclude that every girl went "on her mark trained to the minute," as they say on the cinder-path.

The day dawned cold and drizzly, but the contestants were undaunted. Men were contraband articles on that day, and the visiting list strictly suspended. A male member of the faculty, who is an enthusiastic follower of athletic sports, officiated as referee, but with this exception all the officials—judges, timekeepers, starter, and scorer—were girls. A banner was offered to the class scoring the greatest number of points, and when at 10:30 the starter sternly bade the competitors in the first trial heat of the hundred-yard dash to "get set," there was a group of excited spectators, despite the rain, who cheered on the representatives of their respective classes. The two-hundred-and-twenty-yard dash was the only event run off on the cinder-path, the short dash, hurdles, and high and broad jumps being held on turf. Taking into account the facts that the events were held in a cold rain and on slippery turf, and that none of the competitors wore spiked shoes or had ever received even the most elementary instruction in how to run or jump, the times and distances made were excellent. The hurdle race was run over the usual distance for the high hurdles—120 yards—but instead of being the regulation three feet six inches the hurdles were but two feet in height. The two girls who came together in the finals had each evolved in some unknown way a very fair "hurdle step," and the race resulted in a neck-and-neck finish that set the spectators wild with excitement. The performance in the high jump was much better than it appears on paper, for, owing to the fact that the competitors wear bloomers of the most ample kind, the bar has to be cleared some four inches to allow for the sweep of these nether garments. In the future some ingenious athlete will reduce her bloomer circumference by two or three inches and the Vassar record for the high jump will be broken. The programme was exceedingly well arranged, and carried off without a hitch or accident, save that one of the contestants in the high jump sprained her thumb—*not* by stepping on it, as chronicled by certain frivolous-minded reporters. The banner was won by the class of '97. Below is given a list of the winners of the various events and their performances:

| Event. | Winner. | Second. | Time or Distance. |
|---|---|---|---|
| 100-yd. dash | Miss Vassar. | Miss Wilkinson | 16 sec. (15¼ made in a trial heat). |
| 220-yd. dash | Miss Haight. | Miss Thallon | 36¼ sec. |
| 120-yd. hurdle. | Miss Thallon. | Miss Johnson | 25 sec. (24¾ made in a trial heat). |
| High jump | Miss Brownell. | Miss Baker | 4 feet. |
| Broad jump | Miss Baker. | Miss Wilkinson | 11 ft. 5 in. |

The Vassar records are as follows, accepting as records the best time or distance made in practice. With them are compared the Yale records for the same events, the two practically representing the best athletic performances of our American men and women:

| VASSAR RECORDS | | YALE RECORDS | |
|---|---|---|---|
| Event. | Time or Distance. | Event. | Time or Distance. |
| 100-yd. dash | 13 sec. | 100-yd. dash | 10 sec. |
| 220-yd. dash | 33 sec. | 220-yd. dash | 22 sec. |
| 120-yd. hurdle | 21 sec. | 120-yd. hurdle | 15 4-5 sec. |
| High jump | 4 ft. 8 in. | High jump | 5 ft. 10 in. |
| Broad jump | 15 ft. | Broad jump | 23 ft. |

In the afternoon of this eventful field-day came the basket-ball contests for the championship of the College. This is the game par excellence at Vassar. Each class is represented by an eleven, and, counting substitutes and candidates for places, nearly seventy-five girls play the game and are in training for the class matches. Total abstinence from all indigestible dainties and early hours are insisted upon by the different feminine "coachers" who rule the fortunes of each team, for these important individuals are fully as stern as their male prototypes. The championship match is a most important affair, as the winners in the finals become the champions of the College for a year, and have the proud privilege of wearing a rose and gray 'varsity "V" on sweater and jersey front, an honor which is esteemed as highly at Vassar as the 'varsity "Y" at Yale or the "blue" at Oxford.

The basket-ball field, which is one hundred by fifty yards in extent, has at either end an eight-foot post, with a wire bottomless basket, two feet in diameter, attached. The ball is thrown into the middle of the field by the referee, and is passed back and forth until one side or the other throws the ball into the basket, which counts as a goal, and scores three points. No kicking, interference,

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or running with the ball is allowed, but there is a great opportunity for team work and scientific playing, and some of the passing and catching displayed by the players is of a very high order. The forwards follow the ball, which is a round pig-skin affair one foot in diameter, like a flash, and some of the veteran elevens develop a code of signals and system of plays as elaborate as those displayed on the football field. In truth, the championship match this year forcibly recalled to the writer's mind vivid memories of class football games, though various femininities emphasized the sex of the players. Long before the game was called, the side lines were crowded with adherents of the different classes, each decked with streamers of class colors and well primed with class cheers, fearfully and wonderfully composed, after the fashion of all class cheers. "Hippity-Bus! Hippity-Bus! What-in-the-world-is-the-matter-with-us?" vociferously question a group of '97 girls, and reassuringly answer their own question, as soon as they can recover breath, by "Nothing-at-all! Nothing-at-all! We-are-the-girls-that-play-basket-ball! *Ninety-Seven!!*" While '96 chortles defiance from the other end of the field with—"Rah! Rah! Rah! Rah! Rah! Rah! V-A-S-S-A-R! Ninety-Six!!" Finally the two teams which have been drawn for the preliminary match file on the field, and the uproar becomes deafening. Various original basket-ball songs are chanted loudly from the side lines, which the singers fondly imagine will hearten their eleven and strike terror to the minds of their opponents. The teams are clothed in sweaters, blouses, bloomers, and tennis-shoes, and the full puffed sleeves of the former prove fashion to be all-powerful even on a basket-ball field. Each girl wears her class colors attached to the dangling braids which adorn every head. A number of players on crutches fresh from the infirmary with sprained ankles, and the presence of the resident physician of the College with a roll of bandages and bottle of liniment, prepared for similar emergencies, lend a genuine football atmosphere to the scene. The teams line up. Each player takes her place as a link in the long, irregular double chain that stretches from goal to goal. The referee tosses the ball into the middle of the field to the six rival forwards who are grouped there. One active little figure leaps high in the air, seizes the ball with a cat-like motion, and has passed it to a back stationed behind her, almost before the spectators have realized that the ball is in play. A long double pass, a feint, a criss-cross pass, and the ball is in the hands of the "pitcher," one of whom is stationed beside each goal. Five seconds the pitcher has in which to essay a goal. Very deliberately she poises the ball in one hand, measures the distance with her eye—a quick motion, and the ball flies up beyond the outstretched hands of the opposing players, who leap to intercept it, and falls true in the basket—the first goal. What a storm of cheers goes up as the ball is brought back to the referee to be put in play again! And so the game continues, with varying fortunes. Each game consists of four ten-minute quarters, with five minutes' intermission between the quarters. During the game the remaining teams, who are to play next, lie around on the side lines well swathed in blankets, watching the play, eager to obtain a line upon the methods of their antagonists, while the captains and coaches move around giving their teams last words of advice and warning.

Last fall the juniors had a happy time with the untrained freshman team, defeating them by a score of 50–0. The sophomore eleven was unfortunate in having several of its best players laid up shortly before the game, and so defaulted to its senior opponents. This brought the senior and junior teams together in the finals. The game was the closest ever played at Vassar. The seniors at first led, but the careful training of the '97 team became apparent in their superior condition in the last quarter, and, just as it was becoming too dark to follow the ball, time was called with the score 48–36 in favor of the juniors.

A word, in closing, as to Vassar's athletic policy. First and foremost, the faculty desire, above all things, that the doctrine of "laissez-faire" be applied to the College, that Vassar be left alone to develop on the truest and broadest lines. For years the first college for women has suffered the fate of all pioneers in a new line of progress, and has been made a target for cheap newspaper wit and ridicule. This prying spirit of misinterpretation is what more than all else has interfered with Vassar's progress.

As to the problem of athletic competition, Vassar has solved it satisfactorily to herself, and the solution is one that has many advocates among those who have most deeply studied the problem of athletics among our larger colleges. Vassar enters no intercollegiate contests, but in their place are instituted games between the classes. The contestants have their friends and acquaintances for opponents on the field, and come in daily contact with them in hall and class-room. The result is that a spirit of generous rivalry is developed, never rising to that blood-heat which is so apt to imbue the male college athlete with the true Roman spirit that regards every stranger rival as an enemy, and is responsible for most of our unfortunate intercollegiate dissensions.

As a result, the Vassar athlete displays that unselfishness which among men characterizes the truest sportsmanship. Little acts of courtesy, of helpfulness, of true womanliness, are everywhere apparent in the college competitions. A case in point occurred in the last basket-ball match, in which the writer saw a player warn an opponent against a mistake that would have cost her side several points.

As to the utility of athletics at Vassar, the results are an unanswerable argument in their favor. When definite statistics show that every girl graduates from Vassar stronger and better trained physically than when she entered, and better equipped for her life-work, it is impossible to inveigh against the system that brought this state of affairs to pass.

## The Jacob Tome Institute

By Helen Marshall North

In the quaint and interesting old town of Port Deposit, Maryland, has arisen within the past two years an institution of learning suggested by, and in many points resembling, Pratt, Armour, and Drexel Institutes.

The founder, the Hon. Jacob Tome, like the founders of these older institutions, having gained great wealth from small beginnings, and wishing to assist others to acquire the education which was not possible to him in youth, has invested something over two million dollars in an institution of learning, and has bestowed upon it his own name.

The town of Port Deposit is not just like any other town on the face of the globe. Its one long street is bounded on the east by a high cliff which perceptibly lengthens the morning hours by keeping the sun at bay, and also precludes gardens and orchards in the rear of the houses. The western boundary consists of the railroad track and the Susquehanna River, the street, track, and river running on together in parallel friendly lines, except in the season of floods and ice-gorges, when the river quite exceeds its banks and becomes a distinctly hostile element. Five miles below, the river joins Chesapeake Bay.

Near the head of the long street, close by the river, stands the great building of Tome Institute, suggestively and prophetically named "Building Number One." It is solid, handsome, and inviting both within and without. All that modern skill can do for it in the way of equipment, and comfort generally, has been done. Spacious laboratories for the scientific department; workshops, sewing-rooms, studios, and lecture-rooms for the manual training department, and class-rooms and a gem of a well-cared-for library, are to be found here. The most casual visitor is compelled to notice that, with five hundred pupils and twenty-five teachers coming and going, the atmosphere of the building is quiet, scholarly, and restful.

The spirit and methods of Tome Institute are profoundly interesting. The Board of Instruction is warmly attached to all that pertains to the Institute, and the students are heartily responsive. At the head of the faculty stands Professor James R. Campbell, lately of Pratt Institute, a

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scholarly young man, with unusual executive ability, a keen sense of responsibility, and an exalted idea of the training necessary to prepare young people for gracious, useful living. Associated with him are Miss Mary V. Houser, preceptress, and Mr. Charles B. Howe, recently of Pratt Institute, preceptor.

The departments of instruction, as administered in this the second year of the Institute's history, are the Academic and the Kindergarten. The principle underlying all methods in all parts of the school is stated as "investigation and generalization at first hand by the pupil within the limits of his ability. It is more natural and easy to apply this principle where science, form, drawing, color, and manual training are made so prominent in the curriculum as at Tome Institute. . . . From the first the pupil is trained to graphic representation, both constructive and free-hand, and is encouraged to make his language-expression more effective through his drawing. By such means his interest and intellectual activity may be quickened at every stage of his school life."

In the Academic course are included science, manual training, form study, and music, with the usual English studies of a high school. The first three enter, in some form, into every class-room in the building. The high-school student pursues his investigations in the large laboratory on the top floor and downstairs, little children study the habits and construction of plants and animals, the mysteries of the rocks, the motions of the heavenly bodies, and the rudiments of chemistry and physics.

The manual training course is developed here very much as at the Pratt Institute, with work in wood and metal, at bench and lathe, with pattern-making, foundry-work; for the girls, sewing, cooking, and the educative forms of mechanical study. Superior specimens of work already done in this department are exhibited.

The aims of Form Study, Drawing, and Color, as a part of the curriculum, are stated: "To cultivate the æsthetic sense; to aid in general mental development; to lay the foundation for technical industrial art courses. The work is carried on in Construction, Representation, and Decoration, throughout the course, beginning in the first primary grade with the study of type-forms through sense-impressions."

The conduct of the musical department awakens peculiar interest because of the underlying thought and energy which control it, and the high ideal of what music may be made to do for the physical, mental, and spiritual education of the young. The course of musical study is as logically arranged and as thoroughly carried out from the kindergarten onward as any course of the curriculum.

Perhaps more than any of these peculiar schools of the last decade—which are not wholly manual training schools, certainly not industrial or trade schools, nor yet wholly academic or polytechnic, though combining features of all these—Tome seems to fulfill its mission in reaching precisely the class for which it was intended. For Tome offers instruction in all grades, and has absolutely no tuition fees.

The original plan provided only for white children between the ages of ten and eighteen; but, by the personal generosity of Mrs. Evalyn Tome, wife of the founder and President of the Board of Trustees, a kindergarten and primary school were added. Thus the advantages of Tome Institute, advantages of a very high order, are secured to every white scholar who can get to town in time for the sessions of the school. [The black brothers and sisters go to a public school at the opposite end of the street.]

From a radius of twenty miles around come the boys and girls every school morning. Some live on farms so far away that in order to reach the station, perhaps two or three miles from home, it has been necessary that they should rise at four or five o'clock and do the farm or household work by early morning light. Coming to the Institute means a sacrifice to many of them, and this fact greatly affects the responsiveness of the students to the efforts of teachers.

Tome Institute is still in its infancy. Its constituency will always be limited on account of the sparsely settled district in which it is located, but its endowment is princely, its spirit and methods prophetic of the highest attainment; its founder, Mr. Tome, and also his wife, Mrs. Evalyn Tome, are deeply interested in the plan which has so rapidly grown under their hands.

# The Duty of Rest[1]

## A Sermon by Lyman Abbott

Oh that I had wings like a dove! for then would I fly away, and be at rest.—Psalms lv., 6.

I am sure we have all sometimes felt an experience which these words interpret. Our life-activities have ebbed away; we are weary; the grasshopper has become a burden to us, although we are not old; things that would scarcely bring any serious concern to our minds now bring tears to our eyes; we wish we had wings and could fly away and make our nest in the wilderness and be forever at rest. These experiences are themselves the communications of God that we need rest. He summons us to rest as truly as he summons us to activity. Rest is as sacred a duty as work. The Scripture bears its witness to this. In one clause of a sentence the Almighty says, "Six days shalt thou labor, and do all thy work;" in the same sentence he says, "But on the seventh thou shalt do no work." The duty of doing no work is as sacred as the duty of working. He who awakens us in the morning full of fervid activity, eager for toil, lulls us to sleep at night, weary with our exertions and longing to stop. Every night He says, "Come to me and rest," and every recurring period of exhaustion repeats the invitation.

We know that vegetation needs rest. The winter is its sleeping-time; there could be no awakening buds in spring, no efflorescent beauty in summer, no ripened fruits in harvest, if there were no sleep in winter. The snow is God's coverlet that keeps nature warm. "He giveth His snow like wool." God tucks his little vegetable children in and gives them resting-place that they may be ready for life in the spring, which is the morrow.

We need these resting-times for our own best growth and activity—resting-times, not merely times of recreation, though we need those too. Americans know how to do everything better than they know how to rest. We grow weary with our work, and need a little frolic at night; and we dance until we can no longer stand. We grow weary with our work, and will have a little recreation in the country; and we get on our bicycles and ride a hundred miles for rest.

We may divide the activities of the mind into three general categories. First, acquisition; second, meditation; third, production. We must acquire in order that we may produce—every one knows that; but it is not enough merely to acquire. Between acquisition and production comes the intermediary, the meditation, and that is almost a lost art in America. Some one has finely defined the difference between active thought and meditation. In active thought we are pursuing new truth; in meditation we are dwelling upon familiar truth, digesting it, assimilating and making it a part of our very being. We know how to search for truth, we know how to communicate truth, but we do not allow ourselves time to meditate truth. We ministers need to take more time for meditation. The minister who spends all his mornings in acquiring truth and brings Sunday what he has gathered the six days before, gives a crude, raw, unripened sermon. He is really giving you other people's thoughts, not his own; he is the mere retailer of the life of others; he communicates no life of his own. What is true of the minister is true of the author. One difficulty with our newspaper writing is, not that it is not brilliant, not that there has not been thought upon it, but there has been no meditation; it contains no vital element, nothing of the writer's own personality. Our literature is often unripe for want of previous meditation. Business men need this meditative quality, and mothers need it no less.

Not only do we do our best thinking when we do not

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know we think, but we receive our best gifts when we are not searching for them. He who never knows how to say to himself, "Be still, and know that God is God," who lives in perpetual quest for Him, misses by his very activity Him who reveals himself in the silences. The "still, small voice" is heard in the quiet hour; and if we spend all our life in dancing to the sound of music or laboring to the jar and whir of busy machinery, how shall we have an ear to hear the "still, small voice" of God? nay, if we are always busy praying, always busy singing, always busy in great congregations, always listening to what other men have to say, how shall we have an ear to hear what God has to say? I do not know that Americans spend too much time in talking to God, but I am sure we spend too little time in listening to him.

These rest hours God prescribes in his Word; he summons us to them by our own experiences; he requires us to take them by his providence; and we do not understand it. Every night he lays the obligation of rest on men; every seventh day he has put the obligation of resting in his Word, and written it in the very necessities of human nature; but, more than that, he often says to the busy man, who has been so busy that he has had no time to think, "You must stop." Suddenly he takes away employment from him, compels him to spend a little while in idleness, and the poor man does not understand that God is saying, "Stop and think." So he put his hand on Luther in the midst of the battle, when it seemed that Europe could not do without him for a single day, and shut him up in the castle at Wartburg, saying to him, "Stop and think." So he put his hand on Moses in Egypt, took him away from the people he would have delivered, carried him off into the wilderness, and compelled him to spend years there in quiet reflection. The men who have wrought great results have generally had these resting periods either conferred upon them or imposed upon them. In England Dr. Fairbairn would not be the leader in theological thought that he is if for twelve years he had not worked in a little country parish, thinking much and producing relatively little. Morse elaborated and perfected his scheme of electric telegraphy on an ocean steamer; and that is the one place where you cannot do anything unless you are a captain or a sailor. The quiet times are the fruitful times; and we do not know it. Invalidism is often man's opportunity for rest. God takes this woman out of her household, or this man out of his business, and says, "Lie on that bed for two weeks, and rest." If he only knew what he was put there for, only would stop and rest for those two weeks, he would come back to his life reinvigorated and refreshed, but all the time he is resisting and struggling and worrying about the work he cannot do. When these hours come, and the Father and the Mother of us all takes us in his arms and says, "My child, rest a little while," let us learn not to struggle against him, but to accept the gift, lay aside the work, and relieve ourselves from the responsibility, take the quiet hour, rest, and grow strong.

"Oh that I had wings like a dove! that I might fly away, and be at rest"—that is the cry of the heart. "Come unto me, all ye that labor and are heavy laden, and I will give you rest"—that is the answer of the Christ. Observe the difference. We want to fly away and be at rest; but Christ tells us how we can stay in life and there be at rest. "Take my yoke upon you, and learn of me." The yoke is not a burden, it is an instrument that helps us carry the burden. He makes it possible to carry the load which the unyoked cannot carry. And what Christ says is this: "I will show you, not how you can fly away and be at rest, but how you can be at rest where you are." For there are two ways of getting rest: one to run away from life and its toils; the other to get such accretion of life that what was a burden is a burden no longer. The boy at school toils over Greek, and listens to the buzzing of the bees and the singing of the birds outside, and sighs at his task. By and by he grows up to manhood, and comes back from his shop or his factory, and in the evening sits down and takes this very Homer and reads it in the Greek. What was his burden becomes his rest. Why? Because of the accretion of life that has come to him through the education. So God gives us rest by adding to our strength, not by taking away our toil.

These rest periods—the night, the Sunday, the hour of invalidism, the vacation hours—these are the provided times when we are to gather life for future service; they are not wasted times, if we know how to use them. The Mill-race running its busy course calls back to the Mill-pond and says, "Oh, you lazy Pond! why are you idle? Go to work;" but the Pond replies, "If I did not lie here, there would be no Mill-race." The racing Raindrops call back to the Cloud above, "You lazy Cloud, lying there in the sky, why do you not come down and refresh the thirsty earth?" and the Cloud replies, "If there were no Cloud hanging in the heavens there would be no racing Raindrops." These hours of rest are the needed preparation, the accumulations of life, out of which grow its activities.

God help us to take rest from Him as the gift of His love, and so to use the rest that it shall recuperate our life; and when, at last, the long, deep sleep shall fall upon us, the grave shall not be as a nest in the wilderness where we shall rest forever, but only as a bed on which we lie down for a little night, with the glad awaking in the morning, and the restfulness of an eternal labor that is never toil.

# Jim's Aunt

## A Fourth of July Story

By Frances B. Dillingham

"I wish you could take him in," the minister said, almost entreatingly. "He isn't a bad boy, you know; his family is quite respectable; but when his aunt said she couldn't afford to take him into the country with her children, it seemed too bad for him to stay in the city."

"Oh, yes, of course," Miss Lucinda assented, hastily. "If only he wasn't a boy!"

The minister sighed. "I want you to do what you think best."

It was Miss Lucinda's turn to sigh now—a long-drawn breath of surrender. "Well, I'll take him," she said.

The minister rose to go. "It's very kind of you, Miss Tarbox; be sure I appreciate your self-sacrifice;" and then he added, in a hesitating sort of way, "You are always full of good works."

The color flamed up in Miss Lucinda's face. "Oh!" she exclaimed, lifting her proud head still higher, "I don't do anything!" and the minister felt the usual sense of defeat he experienced in Miss Tarbox's presence.

He was quite dejected as he went down the garden walk. "So excellent a woman," he murmured to himself, and he mournfully contrasted her uncompromising manner with the flattering air of other single ladies of his parish as he glanced back furtively toward her parlor window.

But Miss Tarbox would have considered it unpardonable coquetry to peep after the minister, since he was an unmarried man and she an eligible if not youthful spinster, so she went at once into the kitchen to prepare her supper. But the color did not at once fade from her cheeks as she moved about in her rapid, methodical manner, and she thought not so much of the boy who was to come as of the man who had just gone. If the minister felt overcome in Miss Lucinda's presence, she, too, had a similar feeling after he had left her with some unspoken word on his lips.

"It seems as though he was going to say something sometimes, but I kill it out of him. I wonder what is the matter with me, anyway?" Miss Lucinda had acquired a habit of talking to herself, and now nodded gravely to her reflection in the little mirror over the kitchen shelf. "I'm not bad-looking, and I mean to be pleasant, but, somehow, most folks seem kind of afraid of me. I s'pose I have an up-and-coming way with me that scares most of them. I don't seem to be the sort they take to; though I must say it's forlorn to be that way," and the image in the mirror sighed audibly.

When Miss Lucinda had seated herself at her lonely tea-table, her thoughts took another channel. "What in the world am I to do with a boy? He'll upset things on the tablecloth, and let flies in the house, and rub his fingers on the window-pane, and holler. Well, there's one thing about it, he's got to mind every word I say to him!" But here Miss Lucinda drew herself up with a jerk. "There you go, Lucinda, complaining of your loneliness, and then finding fault when some one comes to see you; thinking you're too fond of running things, and then saying you're going to make this boy do just as you want him to."

It was only a few days later when the boy came, in company

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with the minister. He was not so large a boy as Miss Lucinda had expected from his age, and he was rather thin and pale.

"I'll give him enough to eat, that's one thing," she told the minister. "And I've been thinking there's one comfort in a boy: he doesn't talk so much as a girl—that is, he isn't likely to."

"No, he isn't likely to," the minister assented, a little doubtfully.

After the minister had gone Miss Lucinda began to wonder what she should do with the boy the rest of the morning. She found him in the kitchen, his short legs stretched to their utmost, trying to capture two flies buzzing on the window-pane. He paused in his exertions and turned on her with a beaming smile.

"Hullo! Is dinner ready?" he asked.

Miss Lucinda drew herself up. "We don't have dinner till twelve o'clock," she said, frigidly.

"Oh, that's all right; you needn't hurry," the boy said, pleasantly. "I'm kinder grub-struck, but I guess I kin wait."

Miss Lucinda stared at him in rebuke. "Perhaps you'd better go out and play," she suggested, "while I get dinner;" and off he went.

When the dinner-table was laid, Miss Lucinda rang her seldom-used bell out of the back door, and the boy came in promptly, with quite a color in his cheeks.

"My!" he exclaimed, staring at the neat, plentiful table, "ain't this a feed!"

"You'd better go and wash your hands," Miss Lucinda suggested, and the boy went cheerily to the sink, scrubbing himself vigorously and then wiping his hands on the spick-and-span roller. Miss Lucinda groaned at the great black marks on the towel, and went out into the kitchen to turn it about so that she might not have to look at them through the dining-room doorway.

"Mercy on us!" she cried in distress as she came out into the kitchen, "you've left the door open. The house'll be full of flies!"

"Now, don't you trouble," the boy said, soothingly. "I'll catch every single fly that's got in. I'm a great fly-catcher, I am. I'm used to flies."

At the table, conversation did not at all flourish. Miss Lucinda had heard of a boy's appetite, but she had never dreamed of such awful capacity as this young person displayed. After he had taken the first keen edge from his hunger he laid down his knife and fork and looked at her inquiringly.

"Should you mind if I was to call you aunt?" he asked, smilingly. "You know I useter live with my aunt, and I'm kinder useter sayin' it."

"I think it would be better if you called me Miss Tarbox," Miss Lucinda said, surprised, but not thrown off her guard.

"That's rather long," the boy said, meditatively, "but I guess if I say it often enough I kin git it. Miss Tarbox, Misstarbox, Misstubox, Misstibox, Miss—"

"Don't say that over again, for goodness' sake," Miss Lucinda said, irritably. "What is your name?"

"Well, the whole of it is James Wilson, but I guess you'd better call me Jim. I'm useter that."

"What did you do this morning?" Miss Tarbox felt called upon to sustain and direct further conversation.

"I went over to see the boy 'cross the street, and we're goin' to play Indian this afternoon. Did you ever play Indians?"

Miss Tarbox shook her head.

"You stick feathers all 'round your hat and you make a fire and roast potatoes and yell and eat the potatoes. That boy is a mighty nice feller. I told him I was stoppin' with you and goin' to have a dandy time. I guess he don't know you very well. I told him I thought you was kinder hard to git acquainted with. He said we'd git our feathers out o' his hen-yard, and I thought p'r'aps I might bring the potatoes. Do you think you could let me have two potatoes? I won't eat quite so much next time."

Miss Lucinda drew a long breath. "Yes," she said, "I'll let you have the potatoes."

"Now that's real nice. I told him I thought you'd be willin'."

As soon as dinner was over Miss Lucinda brought the two potatoes from the cellar, but the boy did not go at once; he sat on a chair in the kitchen, and watched her brisk movements as she cleared the table and made ready to wash the dishes.

"Say, you're awful smart, ain't you?" he asked after a moment of observation, and Miss Tarbox, somewhat overwhelmed, did not reply.

He placed his elbow on his round knee and his chin on his small hand and stared a few moments in silence.

"It looks awful kinder nice the way you hold up your head. Now, my aunt, she kinder slumps along. She's a real nice woman, you know, but she don't look 's though she had much gumption."

Another silence.

"Say, what kin I do?" he asked next.

"Mercy on us!" ejaculated Miss Lucinda, "don't ask me. I thought you were going to roast potatoes."

"I thought p'r'aps you might be kinder lonesome all alone, and I'd jest as soon help you wash up. I'm useter it. I kin make beds and sweep and wash dishes and do lots o' things. Try me and see."

"Thank you, I can get along very well; you needn't help," Miss Lucinda said in grim accents of dismissal, but the boy did not move.

"I s'pose you're pretty busy," he ventured presently.

"Well, yes, rather," Miss Lucinda answered, shortly.

"Do you usually have a real good time Fourth o' July?" he went on.

Miss Lucinda gasped. "Well, no, I can't say I do," she answered in mournful truthfulness.

"Now that's funny," the boy said, in a surprised tone. "Seem's though the country 'd be an awful nice place to have a good time in Fourth o' July. Mebbe it's 'cause you never had nobody to cel'brate with; but you will this year. You'll have a real nice time, too; I always enjoy Fourth o' July."

Miss Lucinda gave a feeble sigh. "What do you usually do Fourth of July?" she asked, with the desire to learn her coming fate.

"Well, last year I had one bunch o' firecrackers that got fired off the very first thing. I thought mebbe this year I'd earn 'nough money to buy two bunches; d' you think I could?"

"Well, really, I don't know," Miss Lucinda said.

"And last year I went to see the percession, and the crowd jammed me, and I didn't see nothin'; but this year they're goin' to have a percession out here, and that feller asked me to be in it. D' you suppose I could?"

"I don't know," Miss Lucinda answered again.

"They're goin' to have reg'lar uniforms, red, white, and blue"—evidently the boy took this as half consent—"and it's goin' to be jest great. I s'pose it'd be a good deal o' trouble to make me a uniform, seein's you're so busy?"

"A soldier suit? Dear me, yes, I should say so!" There was no doubt now in Miss Lucinda's tones.

The boy drew a deep breath as he rose to go. "All right," he said, cheerfully, "I'll tell the fellers; p'r'aps they'll let me march, jest the same."

When supper-time came and Miss Lucinda rang her bell again out of the door, she saw the boy coming along the path from the barn, helping Joshua, the man of all work, bring in the brimming pail of milk.

"Supper is ready," Miss Lucinda said, and this time the boy washed his hands without special order.

"Say," he cried, waving the roller, "Josh's goin' to teach me how to milk, and you won't have to hire him any more. I kin do everything's well as not. Can't I, Josh?" But Joshua had, fortunately, gone, and did not hear this threat to usurp his position.

"Well, you do have awful good meals," he said, sitting down opposite Miss Lucinda's handsome, severe figure. "I'm orful hungry, but I did have the dandiest time to-day you ever heard of. The potatoes didn't roast very well, but the fire burned like fun. My Jiminy—"

"James!" called Miss Lucinda in an awful voice.

James opened his innocent eyes and looked at her, then fell to eating with renewed vigor, and it was some time before he mustered courage to finish his recital.

But when he came out into the kitchen and watched her moving back and forth in the dusky light, Miss Lucinda somehow felt herself moved to open conversation.

"You didn't eat so very much for supper, James."

"No, marm," James answered promptly. "Don't you remember them potatoes? I was a-payin' for 'em."

"Mercy on us!" cried Miss Lucinda, and she went to the dining-room and brought from the table the currant pie of which the boy, to Miss Lucinda's amazement, had eaten only two pieces.

He ate the third generous slice she gave him, and again sat still, watching her with round admiring eyes as she moved about.

"I think it's about time for you to go to bed now, James," his guardian said presently, and James rose promptly.

"Would you mind calling me Jim? It sounds kinder homesick to be called James," he said, with sudden wistfulness engendered even in his boyish spirit by the shadows and the newness of the place.

"Good-night, Jim," Miss Lucinda responded, but Jim still stood looking at her with serious eyes.

"My aunt useter kiss me good-night. You don't exactly look like the kissin' kind, and I ain't neither, but—but I didn't know, seein' 's you're so good to me, but—p'r'aps"—he flushed and shifted himself from one foot to the other.

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Miss Lucinda flushed too, and looked greatly embarrassed, but hers was no stony heart to refuse so gallant a suitor; she stooped and kissed him awkwardly and flutteringly somewhere upon his forehead or hair; but when she would have felt her duty over, he suddenly seized her in an impetuous hug. He went upstairs quickly, and Miss Lucinda sat down in her little rocking-chair with hot, red cheeks, and something deeper than embarrassment brought a new light into her clear eyes.

"I think he tries hard to be a good boy," Miss Lucinda said to the minister when he next called, "but he does a great many things that are rather startling, and now and then he says something he oughtn't to."

"Yes?" the minister said, in kindly interest.

"The very first day he got here he swore at the table." The minister looked horrified. "Of course I spoke of it right off, and he hasn't done it again. He was kind of excited about playing Indian, and I don't suppose he really meant it; he said"—the minister reddened and looked away and Miss Lucinda flushed—"he said Jiminy." The minister drew out his handkerchief and coughed slightly. "But, as I say, he hasn't said anything since, and I think I could get along very well if Fourth of July wasn't coming so soon. But what do you think? He wants a soldier suit, and firecrackers, and all sorts of things. If only he hadn't come till after the Fourth! I never did approve of it. I always did think it was a heathenish holiday," and Miss Lucinda broke off feelingly.

After the minister had gone Miss Lucinda started to go to the village store. Jim usually did the errands, but this was something that had been overlooked, and he was at play, out of calling distance.

On Miss Lucinda's return, as she came through the lane by a shorter road, she heard voices in the field beyond; the speakers were hidden by a hedge, but she recognized the tones as Jim's and his playfellow's across the street.

"Say, can't you march?" said a wheedling voice.

"No, I guess not," Jim's voice answered, a trifle dolefully.

"Why not? Won't she make you a suit?"

There was a little pause before Jim answered: "Well, I don't know 's I care 'bout marchin'."

"H'm! you needn't say that. It's 'cause that stingy old maid won't make you anything to wear, I know."

There was a sudden movement on the other side of the hedge. "You call her a stingy old maid again and you'll see! She's a handsome lady, she is, and it ain't none o' your business if I don't want to march."

"H'm! you needn't git on your ear so dreadful quick. I wouldn't stand up for anybody that only let me earn money enough to buy two bunches of firecrackers. Why, I've got two packages! A great Fourth o' July you'll have!"

"I've got some more money, but I ain't goin' to buy firecrackers; I'm savin' it for a s'prise. Say, look-a-here, you see, Miss Tibbox ain't never had a boy 'round, an' she don't understand 'bout Fourth o' July, that's all."

Miss Lucinda did not wait to hear the answer, but went swiftly back to the village.

The night before the Fourth, as Jim was going to bed, Miss Lucinda said: "Aren't you going to march with the boys tomorrow, Jim?"

Jim shook his head and looked at her solemnly. "I ain't got no suit. The fellers won't let you march without one. Never mind; I've given up lots of things. My aunt wa'n't much of a hand for doin' things, you know."

Jim had never asked Miss Lucinda to kiss him good-night since that first time, when he felt so markedly homesick, and certainly she would never have offered to kiss him, so she merely said, as he took his light to go upstairs, "Good-night, Jim."

But she sat down in her rocking-chair, quite near the dining-room, with an expectant, listening expression on her face. Suddenly there arose a great commotion above, and Jim came tumbling down the stairs with wild shrieks of delight.

"Oh, my gracious! oh, my gracious!" he cried, "Look-a-here, did you do it? Ain't they butes? I kin march now, can't I? O, my Jimi—my gracious, my gracious!" and he danced about the room, first on one foot and then on the other, waving in one hand a wonderful pair of red, white, and blue trousers, in the other a similarly gorgeous jacket.

Miss Lucinda was really frightened; she was not used to such demonstrations of joy. But Jim stopped his dancing presently, and, throwing his cherished outfit on the floor, he embraced her rapturously until she gravely extricated herself.

"I'm glad you like it, Jim," she said, a little stiffly.

"Like it!" Jim shrieked, throwing himself about in another wild pantomime. "Like it! Oh, my gracious, I'm 'fraid I shall bust!"

"I think you had better go to bed now," Miss Lucinda said, after a pause.

Jim gathered up his suit and looked at her anxiously. "Should you mind if I was to git up dreadful early, if I didn't wake you up?" he asked.

And Miss Lucinda, to her own amazement, found herself replying, "Well, no, but don't get up too early."

And after Jim was asleep, and it was time for her to retire, she went softly into his room to lay two packages of firecrackers on the chair beside the gay garments.

Poor Miss Lucinda hid her head under the bedclothes during the night, and when there came an extra loud explosion thought of Jim. But at breakfast-time he turned up safe and smiling.

"I never had sech a good time in all my life before. Say, Miss Tibbox, did you mean all those firecrackers for me? Well, if you ain't the nicest woman in the world! I've got a s'prise for you, too. Just you wait and see!" and he nodded mysteriously across the table at Miss Lucinda, who felt a vague misgiving.

"Why didn't you wear your soldier suit?" she asked.

Jim beamed upon her. "Why, I'm a-savin' it. We don't march till ten o'clock. You don't know how much nicer it is to be in a percession than jest to look at it. I wish you could march, too," he added, politely. "But you'll come out on the piazza and watch us go by, won't you?"

And Miss Lucinda promised to be on the spot.

If Jim had never passed another such day, it was as wholly unprecedented in Miss Lucinda Tarbox's calendar. Jim marched by the house as proud as a peacock in his new soldier suit, and raised a cheer to Miss Lucinda so loud and hearty that she retired blushing into the house. Then after dinner there was nothing for Miss Lucinda but to come out on the piazza and watch Jim fire off some of his crackers, and there the poor lady sat, cringing and shrinking and trying to smile each time Jim would shout, "That's the loudest of all."

But the climax of the day was reached when Jim brought the minister home to supper. How it happened that the minister appeared upon the scene at tea-time Miss Lucinda could not understand; but when he arrived, and Jim whispered in a loud aside, "I thought p'r'aps he might stay to supper," there was no alternative but a cordial invitation, which the minister accepted promptly. Miss Lucinda likewise never knew the remarks with which Jim escorted the minister to the house. "She's the very nicest woman in the world," he told the minister, "and I think she thinks you're a pretty nice sort of a chap." The minister never repeated these compliments of Jim's to Miss Lucinda.

After tea, Jim's secret was revealed; he had invested the largest part of his small earnings in fireworks, which he was quite sure Miss Lucinda would enjoy, and he had invited the minister to supper that he might help him set them off. So Miss Lucinda came out on the porch in the darkness, and the minister and Jim paraded about in the neat little garden in front, and proceeded to diminish Jim's purchases. Presently the minister came up on the piazza and sat down beside Miss Lucinda, for the remaining fireworks could easily be exploited by Jim. But just as the minister was considering whether the time was propitious for an advancement of his own interests there came a sudden sharp cry from Miss Lucinda, and he turned to see a line of flame running about the paper belt of the gallant little showman. The minister was quick in his movements, and was down the path and had Jim in his arms and the fire smothered in a few moments, while Miss Lucinda was by his side sobbing and bending over Jim's little form.

"Oh, let me see him," she cried, "the dear child! Is he hurt very badly?" and the rare tears fell on the small, smoky face.

Jim wriggled a little in the minister's arms, and, opening his eyes, smiled on her. "Now don't you worry," he said, cheerily. "I ain't hurt.

"But I'm 'fraid I've spoilt my suit," he added when the minister had placed him on the lounge in Miss Lucinda's little sitting-room.

"Oh, never mind the suit," Miss Lucinda cried, and Jim looked up at her in reproachful surprise.

But it was quite true that he was not hurt, though rather weak from the fright, and presently he came out again, between the minister and Miss Lucinda, to sit on the piazza and watch the neighbors' fireworks.

Jim, on the little stool at Miss Lucinda's feet, leaned his head against her knee. "I don't care, it's been a fine Fourth o' July," he murmured.

"So it has," echoed the minister; "don't you think so, Lucinda?" But Miss Lucinda's only answer was a blush and a consenting silence.

"Do you mind now if I call you aunt?" Jim's voice asked.

Miss Lucinda laid her hand gently on Jim's head. "No, dear," she said, softly, "no."

"You might call me uncle," suggested the minister.

Jim nodded brightly. "All right," he said, promptly; "then we'll be a reg'lar family."

And the new uncle and aunt smiled in the darkness.

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# The Religious World

**The International Sunday-School Convention**

The eighth International Sunday-School Convention met in Boston June 23–26. It was a delegate convention representing various evangelical denominations, and about seventeen hundred delegates were present from various parts of the country. It is estimated that these delegates represented not far from 12,000,000 Sunday-school pupils. This is called an International Convention, but in reality it includes only representatives from this country and Canada. It is one grand division of the world's convention which assembles once in six years. At this gathering the Sunday-school lessons for six or seven years are planned. The last Convention arranged a course of lessons up to the year 1899. The object of laying out work so far in advance is that commentators and those preparing lesson helps may have plenty of time for their work. The committee arranging the lessons represents various denominations and includes fifteen American and seven English members. The meetings were held in Tremont Temple and Park Street Church. Addresses were given by such men as Mr. Moody, Drs. Lorimer, A. F. Schauffler, W. A. Duncan, George M. Boynton, J. A. Worden, B. B. Tyler, and others equally prominent in service through the Sunday-school. Nothing in the Convention has interested us so much as the account of the Home Department, which aims at the promotion of Bible study on the part of all the members of the churches. There are between thirty-five and forty thousand sub-departments connected with the Methodist Episcopal Church, many in Congregational churches, and the interest in the department is decidedly on the increase. It seems to us that what are known as the Blakeslee Lessons offer, as a rule, a better method for the pursuance of study at home than those of the International Committee. This International Committee does not lay out the lessons for all the Sunday-schools of the country, and the whole amount of Sunday-school work cannot be judged solely from those represented in the Convention. Many local schools, like that of the Park Church in Elmira and of the Center Church in New Haven, have carefully planned systems of lessons of their own, while a still larger and a growing number are pursuing the Blakeslee Lessons. It will be seen, therefore, that this great Convention, taken in connection with the various other Bible schools which are held throughout the country, indicates an expanding enthusiasm in the study of the Holy Scripture, which is a most encouraging sign of the times.

**The Pan-Presbyterian Council**

The sixth Triennial Meeting of the Pan-Presbyterian Council convened in Glasgow June 17. Previous meetings have been held in Edinburgh, Philadelphia, Belfast, London, and Toronto. Representatives were present from almost all the nations in which there are Presbyterian churches. The delegates represented more than 4,500,000 communicants. The first sessions were held in the Cathedral. The opening sermon was preached by the Rev. J. Marshall Lang, D.D., of the Barony Church, Glasgow. Dr. Lang is the successor in the pastorate of that church of the famous Dr. Norman Macleod. His subject was "The Building Up of the Body of Christ." He considered the life of the Church in its three aspects of worship, holiness, and brotherhood. It is not a mere federation of sects, but a spiritual organism vitally related to Christ. The work of the ministry is the building up of this body. The standards are the protection of the body. Christ is not a mere ethical teacher, but the Saviour of the world. In concluding, Dr. Lang spoke of the three notes of the body of Christ: its spirituality, its catholicity, and its unity. He denied that the Presbyterian churches were founded by Calvin; they were founded in the Apostles and the Prophets. He did not believe that Presbyterianism has all the truth. Other addresses were given by Dr. William H. Roberts, Stated Clerk of the General Assembly of the Presbyterian Church of the United States, who spoke on "Protestantism as a Distinctive Religious and Political Force;" Principal Dykes, who spoke on "The Anglican View of the Church;" Professor Orr, who spoke on "The Church as a Witness to Revealed Truth;" Dr. Stalker, who spoke on "The Educative Influence of the Church on Social Life;" Principal Stewart, of St. Andrews, whose subject was "Preaching;" and J. A. Campbell, M.P., who spoke on "Presbyterianism: Its Influence in Social Philanthropy." We cull a few sentences showing the drift of the thought. Principal Orr said that it was his conviction that the Church suffered, not from too much theology, but from too little. Doctrines are treated in a superficial, haphazard, arbitrary, dilettante way. There is need of a theologian who will help men to reconstruct their beliefs in a living way. Dr. Stalker said that there were plenty of churches in Glasgow with over fifty elders and deacons; that the office-bearers are chosen for their character alone; and he thinks one duty of the elders ought to be to provide Christian work for all the members of the congregation who are willing to undertake it. Principal Stewart said as to reading sermons *versus* extemporaneous address: "In so far as the sermon aims at instruction, it is better to write and read it; but exhortation is most effective when sped direct from heart to heart." A strong paper was presented by Dr. David Waters, of Newark, N. J., on "The Reformed View of the Church of God." Indeed, all the papers seem to have dealt with some feature of the Church, the main line of their development being the spread of religious thought and of the kingdom of Christ throughout the continent and the world. It was decided to hold the next meeting of the Council in Washington.

**The Evangelical Alliance**

As we go to press, the International Evangelical Alliance begins in London its tenth conference of the Christians of all nations. The meetings will begin at Exeter Hall. Between three and four hundred delegates have intimated their intention to be present, and they represent nearly all the great nations of Christendom, with many from mission lands. The meeting which was held on Monday evening last was intended to be a kind of international *conversazione* and reception, at which a number of the principal representatives would speak. Among the subjects to be considered at this conference are, "The True Unity of the Church as Distinguished from the Proposed Reunion of Christendom," "Christian Work on the Continent," "The Evangelical Faith: Helps and Hindrances," "Christian Work Among the Young," "The Evangelical Alliance and Religious Liberty," "Christian Co-operation," "International Christian Philanthropy." The list of speakers is long and representative. Most of the meetings will be held in the Conference Hall at Mildmay Park. This Conference Hall is related to the Mildmay Mission, and seats about three thousand people. Our readers will remember the great meeting of the Evangelical Alliance held in New York in 1873.

**The Archbishop of York to his Priests**

Dr. McLagan, the Archbishop of York, recently gave an address to the priests who are members of the Pastoral Order of the Holy Ghost resident in the province of York. His subject was "The Priestly Life." In the course of his remarks the Archbishop said: "A man may be an excellent lawyer or soldier or doctor, whatever the character of his moral life, but the life of the priest is really part of his work. His life is to be a witness for Christ. Of all his sermons his life will be the most eloquent, the most intelligible, and the most influential. His people will be more affected by what he is than by what he does." In enlarging upon this thought, he said: "The life of the priest, like the love of his Master, may be regarded as fourfold in its dimensions. It must have breadth and length and depth and height. Its breadth lies in culture and catholic sympathy; its length in patient perseverance and onward progress; its depth in thoroughness and absolute sincerity; its height in heavenly-mindedness and in holy joy." From what followed in the enlargement of these thoughts we make one or two quotations: "The foundations of the priestly life must be laid deep; not in the superficial soil of emotional experience, of literary leisure, or of social advantage, but on the rock of conscious union with the Incarnate God, and in the strength of his indwelling presence, sustained by a living faith in the divine commission, 'As My Father hath sent Me, even so send I you.'" "The life of the priest ought to be a spiritual life of the highest attainment, the highest Christian life. It is his calling and his responsibility to show in himself the power of that Gospel which he preaches, and that grace which he administers. What every Christian ought to be, that he is bound to be in the most perfect manner and measure." "The truest elevation of priestly life is found, not in high position, not in high attainments, not in the high esteem of admiring congregations, nor in the high claims of spiritual power; but in upward longings, in heavenward aspirations, and the fervor of holy desire; in deepening love and growing likeness to the beautiful Shepherd, and in 'looking for and hasting unto the coming of the Day of God.'" Dr. McLagan always emphasizes the spiritual side in his official utterances to his workers. The selections which we have made from this address are typical of most of his words to the clergy of his province.

**Social Settlements in London**

We have received many inquiries from persons intending to visit London concerning social settlements in that city. A few words may be helpful to them and to others. The most prominent social settlements in London are Toynbee Hall, Oxford House, Mansfield House, and Browning Hall. This is by no means a complete list, but it contains the ones which probably will be the most interesting to tourists. All except Browning Hall are in East London, and easily found from the directories. Toynbee Hall was the first of the settlements, but its work has somewhat

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changed. It is now a kind of university in the East End. It appeals more largely to the better class of the poor, especially to those who aspire to knowledge and are desirous of rising. It is doing a valuable work, but does not largely reach the laboring and outcast classes. Oxford House is located at Bethnal Green, and represents the High Church party of the Establishment. Its head worker is the Rev. Mr. Ingraham, and he is surely an enthusiast in his mission. This settlement has established many clubs. In a certain way it reaches the laboring people; but more in providing them with amusement and pleasant and agreeable surroundings than in otherwise influencing their life. It is quite as worthy of study as Toynbee Hall. To our mind more interesting still is Mansfield House, Canning Town, located in the vicinity of the Victoria Docks. Mr. Percy Alden is the head worker. This settlement has two departments—one for men and one for women. Of the latter Miss Cheetham is the head worker. More than any other settlement, this reaches the lower strata of the laboring classes. It is peculiar in the hold it has upon men, and no one of all the settlements in London better repays careful study. The meeting which is held on Sunday evening for the discussion of current events in their ethical relations is especially worth visiting. The latest of the prominent settlements in London is Browning Hall, of which the Rev. F. Herbert Stead, a younger brother of Mr. W. T. Stead, is the head worker. Mr. and Mrs. Stead are peculiarly bright and able people. Few are more cultured, and few represent in themselves a finer type of life. Their settlement is in South London, in the midst of what Mr. Charles Booth has proved to be even more desolate than the East. Before entering this field Mr. Stead had been a pastor in Leicester, and for some years had edited the "Independent." From what we know of the workers we should say that Toynbee Hall should be studied as an educational center among the poor; Oxford House for its men's amusement clubs; Mansfield House as the one which is doing most to reach and ennoble the laboring men, and to relieve present distress; and Browning Hall as the one where there is probably the most intelligent and wise study of the many phases of the social problem. Of the other settlements we will mention only that at Bermondsey, under the patronage of the English Wesleyans. This is also said to be doing an excellent work, but with it we are not personally familiar. Visitors are cordially welcomed at the various houses, but perhaps it ought to be said that care should be taken not to impose too much on the courtesy of the workers. There is danger, as the number of Americans interested in such studies increases, that their presence, instead of being a help, may become a burden on the hospitable and always courteous residents.

**Georg Ebers not a Buddhist**

The report has recently been circulated in this country that Dr. Georg Ebers, the great German Egyptologist, had become a Buddhist. If we are correctly informed, the source of the rumor was with those who have desired to claim Dr. Ebers as a Theosophist. The "Independent" recently published a letter from him to his friend, Mrs. Elizabeth A. Reed, of Chicago, which contains an explicit denial. We give the following extract from the letter:

> No, worthy friend, I have not become a Buddhist; I remain Christian to the end, and also educate my children as Christians. I teach them to love the Holy One, as earnestly as my mother taught these truths to me, her only son; and my warm-hearted Christian wife stands side by side with me in this matter. It naturally follows that I would be glad to discredit the wonderful bit of information (?) which had its origin in America, and show your people that nothing is further from me than to become disloyal to Christ by attaching myself to any other religion. You, dear friend, will do me a great favor if you will impart to your countrymen the fact that I remain that which I have always been—*a Christian*. My convictions are grounded upon earnest thinking, and especially upon outer and inner experience, upon which I can rely.
>
> Truly yours,
>
> (Signed) GEORG EBERS.

**Books on Immortality**

Mr. R. Ernest Jones, of the Theological College of Bala, North Wales, recently wrote to Mr. Gladstone asking him to name the books on the subject of Immortality which he had found most helpful. Mr. Jones reports that Mr. Gladstone's reply was: (1) Dr. Salmond's "Christian Doctrine of Immortality;" (2) Dean Church's Sermons; (3) Dr. George S. Barrett's "Intermediate State." We are rather surprised that Tennyson's "In Memoriam" was not included in the list, for, while it is not a treatise, it is full of suggestive arguments which have the force of demonstrations. It has been said, and wisely we think, that no truer word on that subject has been spoken in this generation than in Tennyson's immortal poem.

**Comity in Utah**

We have referred before to the project of establishing a Sheldon Jackson College in Utah. The facts are simply that there has been a union institution in Salt Lake City, in the midst of a scanty population where it is possible at the best to secure but few students. It is now proposed to introduce another, not on the ground that there is any need for it, either as a Christian or an educational institution. It is to be erected, if at all, solely in the interests of a denomination. Into any details of the controversy we do not propose to enter. If the population were sufficient to make another institution desirable, there would surely be no criticism; but the idea of starting another college and appealing to the Christian public for means to carry it on, when there is no real need whatever, seems to us indefensible. This is said, not in the interest of the existing institution, but in the belief that it ought to be easy to find some basis on which all concerned could unite, and so save the scandal and extravagance of having two institutions where only one is required.

**Presbyterians and Mormons**

We have received from the Stated Clerk of the Presbytery of Utah a report setting forth reasons why Christians cannot fellowship with the Mormons. The first thought we have in reading the report is, Who ever supposed that they could? It may, however, be a practical question in Utah, and we will therefore give our readers an outline of the report. Ten reasons are given why Christians cannot fellowship with Mormons:

1. The Mormons claim to be the only true Church.
2. They hold the Book of Mormon and doctrine of the Covenants of equal authority with the Bible.
3. The Mormons make faith in Joseph Smith essential to true religion.
4. They insist on faith in the doctrine of the Mormon priesthood.
5. They teach a doctrine of God antagonistic to the Scriptures.
6. They teach that Adam is God.
7. They are polytheists.
8. They teach an unscriptural doctrine of salvation.
9. They believe in polygamy.
10. They teach that God is a polygamist.

The reasons given by the Presbytery are certainly sufficient.

**Presbyterianism in Scotland**

The "British Weekly" of May 28 contains a condensed and comprehensive summary of the present condition of the two largest branches of the Presbyterian Church in Scotland, which will interest others than Presbyterians in this country. We make the following extract:

> The reports of the Church of Scotland and the Free Church of Scotland for the past year have now been published. The total income of the Established Church from all sources showed a considerable decline. On the other hand, the number of members has increased by over 6,000. Owing to the way in which the Free Church lists of members and adherents are kept, it is difficult to say what the precise increase this year numbers, but it is over 4,000. The increase in contributions amounts to the large sum of £47,223. Of this a good proportion comes from legacies, but the growth in ordinary contributions is notable and most encouraging. Mr. J. M. McCandlish, one of the ablest financiers in the country, in giving his report to the Free Church Assembly, said that the Free Church and the United Presbyterian Church had raised between them this year considerably over £1,000,000.

This is a noble financial showing, and a wide contrast with the condition of things in the Presbyterian Church in the United States, where the debt of the missionary societies is nearly $300,000. It shows, for one thing, that where Presbyterianism is theologically most liberal it is also financially most generous—a good fact to remember.

## Brief Mention

We are informed by cable that the Pope, at a secret consistory held June 22, created four new Cardinals and twelve Italian Bishops. The prelates elevated to the cardinalate were Monsignors Ferrata, Cretoni, Jacobini, and Agliardi, respectively Papal Nuncios at Paris, Madrid, Lisbon, and Vienna.

The seventh annual Convention of the Young People's Christian Union of the Universalist Church will be held in Jersey City, N. J., July 8-14. This organization occupies the same relation to the Universalist denomination as do the Christian Endeavor, Epworth League, and Baptist Union to other denominations. Its various departments are devoted to Charity, Christian Citizenship, a Post-Office Mission, Church Extension, Flower Mission, and Junior Work.

An enterprising religious newspaper in London recently offered prizes for reports concerning the length of sermons preached on a given Sabbath. Nearly three hundred responses were sent in. The longest sermons reported were by a Presbyterian minister in the far north of Scotland and a Methodist preacher in England. Each of these discourses occupied an hour and twenty-eight minutes. The shortest sermon in the list was by a Primitive Methodist brother, and was only five and three-quarters minutes long.

During the summer three of the editors of The Outlook expect to take their vacations in Europe. Dr. and Mrs. Abbott, with other members of their family, sailed on Saturday last on the Mohawk, of the Atlantic Transport Line. Dr. Bradford, accompanied by his daughter, sailed on Wednesday on the Majestic. He goes to accept an invitation extended to him by the Kensington Congregational Church of London, to supply its pulpit for two months during the illness of its pastor. Dr. Whiton expects to sail later, and will preach in various pulpits during his absence. All will be absent about two months.

Our readers have already seen in the secular press the appeal of Dean Farrar for funds to aid in preserving Canterbury Cathedral from destruction. He says at least £20,000 is required to make the Cathedral secure for another century. Half the sum has been raised by private exertion, but ten thousand more is needed. He says it should be a matter of national concern; that the Dean and Chapter are unable to keep in repair the glorious fabric intrusted to their charge. The appeal is made to Americans as well as to English. For ourselves, we cannot see why the appeal need go outside the city of Canterbury. The Cathedral makes the city, and it is worth far more to it than would be required to keep it in perfect order. Short-sighted people, however, belong to no one nation, and it is not surprising that Dean Farrar, whom Americans admire and honor, should feel obliged to make this appeal outside his cathedral city.

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# Books and Authors

## The Pilgrim Fathers in New England[1]

The last few years have witnessed a revival of interest in the subject of Puritanism. That interest is manifested in the books which have appeared on the subject, treating of the Puritan Revolution and its causes; of the great figures of that crucial epoch of the world's history; of the characteristics of the Pilgrims and Puritans, and what they have respectively achieved on both sides of the sea. Perhaps the most notable indication of this revival is in the prospective publication of "The History of the Plymouth Plantation," by Governor Bradford. The manuscript, our readers will remember, disappeared from view for many years, and was last seen by Governor Hutchinson, whose "History of Massachusetts" appeared in 1767. It was deposited in the New England Library in the tower of the Old South Church in Boston. It did not appear again until it was found in the library of the Bishop of London's palace at Fulham about 1855. This work is the foundation of the most thorough study of the history of the Pilgrims. Its republication at a great expense by a photographic process illustrates the widespread interest in Pilgrim and Puritan history.

Another sign of this interest is in the latest book of Dr. John Brown, of Bedford, England, entitled "The Pilgrim Fathers in New England." Dr. Brown is widely known as the author of "The Life of John Bunyan." He is pastor of the famous John Bunyan Church in Bedford, and his biography of the great dreamer is the highest authority on that subject. For thirty years he has ministered to the same people. During most of the time his studies have been along the lines of Pilgrim and Puritan history. He is one of the most eminent Congregational ministers of Great Britain. The highest position in the gift of the Independent Churches has been occupied by him, and his addresses from the chair of the Union on "The Historic Episcopate" and "The Historic Christian People" will long be remembered. Dr. Brown has given us the best book that we know on the causes which led up to the sailing of the Pilgrim Fathers and the first years of their residence in this country. He does not undertake too much, but wisely limits himself to a definite and not too extended period. His style is singularly picturesque and perspicuous, and now and then contains traces of quaintness which suggest his studies in the Bunyan literature. The chapter on "The Precursors of the Pilgrims" shows how the modern movement of government by the people began; that it was the child of the Reformation; that the two principles by which the power of Rome was assailed and really the modern movement inaugurated were, free inquiry as opposed to the absolute authority of the Church, and the universal priesthood of all believing men as opposed to a clerical caste of priests. Dr. Brown shows that American self-government was not the sudden birth of the Declaration of Independence, but that it really sprang from the organization which the Pilgrim Fathers gave to the first colony, an organization which determined the shape and character of the State Constitution which followed. He proves beyond question that the modern movement in the direction of freedom and the sovereignty of the people had a distinctly religious origin. Step by step he follows the growth of the two governing principles to which we have referred, from before the days of Wycliffe to the sailing of the Pilgrims. Scrooby and Austerfield, the early homes of the Pilgrims, are vividly described. The period of the exile in Holland is treated with equal clearness. The chapter on "The Writings of John Robinson" contains an analysis and exposition of a somewhat difficult subject, while the chapter entitled "Where Lies the Land?" treats of the growth of the conviction that it would be impossible for the Pilgrims long to remain in Holland. He brings out a point which may be new to some readers—namely, that the stay of the Pilgrims in that country was not altogether satisfactory to the Dutch, who desired to retain the friendship of King James as their ally against Spain. A copy of the compact in the cabin of the Mayflower, with the names appended, is given in full. One of the most interesting chapters is that which treats of the arrival of the colonists of Massachusetts Bay, and their gradual growth toward Independency. While the Puritans of Massachusetts Bay came to this country as loyal Anglicans, they had already declared themselves in favor of principles which, sooner or later, would necessitate the step which they so quickly took. Francis Higginson even in his last days had made a stand for purity of fellowship, and refused to allow immoral persons to come to the Lord's Table. In other words, he had declared in favor of the truth that only the regenerate should be members of the Christian Church. The second principle which they had affirmed was that the whole Church might be trusted with the power which Christ had given to the same. Thus those Puritans of Massachusetts Bay came protesting that they were heart and soul loyal to the Church of England; but already they had adopted two of the foundation principles of Separatism, and those principles soon worked to their legitimate conclusion. One difference between the men of Salem and the men of Plymouth was that the former retained the State Church principle in spirit, while the latter did not.

Dr. Brown's conviction concerning the Pilgrim Fathers may be inferred from the following extract from his concluding paragraph:

"Still, when all this has been said, and allowance has been made for all possible drawbacks, there remains about these men a certain moral grandeur. They had great and high qualities, the solid virtues on which stable commonwealths are founded, and they created such colonies as no other men in those days did: colonies that grew into a great nation, which has not even yet reached the summit of its greatness. There was in these makers of New England a grand, masterful sincerity, a noble courage of conviction, an overwhelming sense of the authority of righteousness in human life, and an ever-present consciousness of God's personal rule over the world, in spite of all its confusions."

The book is one hard to criticise. It is a clear, luminous, and satisfying account of a period of history which every well-informed English or American man or woman should know by heart. It is not intended to be an exhaustive study, but a popular presentation of the results of such study. As such it will be of interest to scholars, who will admire its accuracy and fullness of knowledge, and to the common people for the interesting and inspiring way in which it treats of the heroic period of New England. Dr. Dexter wrote for students and theologians; Dr. Brown, with equal fidelity to facts, has written for all who are interested in the beginnings of our history.

[1] *The Pilgrim Fathers in New England.* By the Rev. John Brown, D.D. The F. H. Revell Company, New York. $2.50.

*The Idea of God and the Moral Sense in the Light of Language: Being a Philological Inquiry into the Use, Rise, and Growth of Moral Concepts.* By Herbert Baynes. (G. P. Putnam's Sons, New York.) It has been assumed since the days of Epicurus by the materialistic school of philosophy that religion was, and is, a product of materialistic evolution; that the ideas of God, of the soul, and of morality have no better foundation than dreams, fancies, and fears, hardened into custom and then into conviction. It seems to have been Comte who, in his brilliant generalizations, invented the "theologic stage" of human mental history, and put it early in the process of the development or evolution of the human race. This theological stage is a product of the imagination of a philosopher. Underneath this assumption of the positivists lurked the further notion of the atheism of primitive man. Now, there is not a vestige of proof for any of these assumptions. The facts are against the theory. The truth is that Comte, and Spencer after him, have been pursuing, not the inductive, but the deductive, method of reasoning with reference to this matter. They took their premises for granted. Mr. Herbert Baynes has undertaken to investigate the origin of religious concepts, and has followed a strictly inductive method. The primitive ideas lie embedded in the languages of the peoples. An examination of the "theogonic process" in the history of the human mind demonstrates that the religious ideas arose not from fear, nor from nightmare, nor from a desire to propitiate the angry ghosts. Mr. Baynes is entirely right in his demonstration of the intuitive nature of religion as a fundamental feeling. That is an assertion that both languages and psychology will bear out. But he goes a little too far in dissociating the ideas already mentioned from religion. As a matter of fact these motives have always existed, and while they did not give rise to religion, they have formed theology. This is the excuse for the mistake of the materialists. With a great deal of linguistic lore, the author traces to its radical the name of God in every language under the sun—in some no longer under the sun, for they are dead. The English name, *God*, Mr. Baynes derives from an old Persian "verbal adjective, meaning self-evolved or self-determined." Probably the author does not wish to be taken quite literally when he writes that the English divine name is derived from this Persian word; he no doubt intends us to understand that it comes from the same root whence the Persian verbal adjective came. The Russian name for God, *Bog*, is traced back in Aryan languages to a radical meaning "to bestow." Hence it is to be inferred that the ancestor of the Russian thought of God as the Bountiful, as the ancestor of the Teutons thought of him as the Self-existent. It is not a new statement that *Dyaus*, the Aryan word whence the Romance names of God derive, means the "bright sky." In the same way it is found that the African races think of God as the "Ancient of days," as "Heaven," as the "Red-morning," as "One-who-has-a-name," or as "That-Great-One." The Mongols generally have thought of God as the "Sky." The Samoyede name of God, *Jilibeambaertje*, means "Protector-of-the-living." The Abkasians call God *Anka*, "Mother." It is in the Hamito-Semitic race, including Egyptian, Hebrew, Aramæan, Assyrian, Phœnician, Arabic, Kara, Æthiopic, etc., that the idea of God as a being to be feared, most strongly is expressed in the names that are used. From this examination of the radical meanings of the names of God it does not appear that Lucretius's assertion,

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*Timor fecit deos*, is borne out. Mr. Baynes's own private prepossessions have been given him by Kantian philosophy, and particularly by Kantian philosophy as expounded by T. H. Green. At the same time Mr. Baynes's method is, so far as the reviewer can detect, strictly inductive. In discussing the origin of the moral concepts Mr. Baynes has done a valuable piece of work. He has set up a firm support for ethics. Evolutionary ethics, after all that was said, lacked sanction, lacked authority, lacked coherence. In the course of this discussion the writer affords his readers an excellent example of literary analysis and study; for he takes up the hymns of the Rigveda and exhibits their ethical development. This is a fine piece of literary study—a bit of solid work in the way of the science of comparative religion. While this is indeed a book for scholars, it is clear and clever. The clergyman who has not ceased to be a student will find in it much useful material. In short, it may be regarded in the light of an aid to faith. Incidentally the work is at the same time a rich contribution to the study of comparative philology. There are a few misprints, not easily avoidable in a work using so many languages and such various and unwonted characters. The errors will not, so far as one can see, cause the reader serious trouble, for they are obvious. In the transliterations the author has sometimes followed the characters of the foreign language and sometimes reversed them. This is observable in the Semite tongues. The transliteration of the Assyrian, Egyptian, Hebrew, and that class, ought always to be in the same direction, or at any rate to follow one mode.

*Social Rights and Duties: Addresses to Ethical Societies by Leslie Stephen* (The Macmillan Company, New York; 2 vols.), strikingly illustrates what seems to us to be the radical, if not fatal, defect in the school of philosophy of which Mr. Stephen is an exponent. That defect is exactly the reverse of that dogmatism which has too often characterized religious thinking, and is indeed probably a reaction from it. There is a lack of positive convictions. The essays lead to no definite conclusions; they ponder and weigh problems; eliminate by a sifting process certain answers; reduce the question in some instances to its lowest terms; but they reach no conclusion. It is hardly conceivable that any congregation should get from these addresses much light on the questions considered, or any strong motives for practically dealing with them in actual experience. Let us take, for example, the first address—"The Aims of Ethical Societies." Mr. Stephen eliminates first "make believe" as a factor in human regeneration, next authority apart from and independent of the reason, repudiates the old creeds, declares that "we are very far from being agreed as to what should replace them," and finally leads up to what is really a very good statement of the problem of religion, or, we should rather say, life: "You no more teach men to be moral by giving them a sound ethical theory, than you teach them to be good shots by explaining the theory of projectiles. A religion implies a philosophy, but a philosophy is not by itself a religion. The demand that it should be is, I hold, founded upon a wrong view as to the relation between the abstract theory and the art of conduct. To convert the world you have not merely to prove your theories, but to stimulate the imagination, to discipline the passions, to provide modes of utterance for the emotions, and symbols which may represent the fundamental beliefs—briefly, to do what is done by the founders of great religions. To transmute speculation into action is a problem of tremendous difficulty, and I only glance in the briefest way at its nature." Now, says the reader to himself, I have reached the heart of the matter: what does ethical culture propose in order to effect this transformation? He turns the page—and the address is ended. Our preacher has stated the problem, repudiated all former solutions—alike those of the Roman Church, the Salvation Army, and the modern Christian thinker—alike authority, emotion, and rational faith—but he has no solution himself to offer, and leaves us hardly with a philosophy, certainly not with a religion, with a distinct recognition that appeal to the motives is vitally essential, but without indicating that there is any possibility of such an appeal. We turn to the essay on "The Morality of Competition." All we get is an endeavor to show that some measure of competition is unavoidable, that there is some moral good in it, that it is not a panacea, that, in short, both Socialism and Individualism are wrong. But what truth there is in Socialism and what in Individualism, and how the two forces of competition and co-operation can be so combined as to produce a healthful individual and social state, the author does not even suggest. It would be equally difficult to ascertain from his essay on Punishment on what principles he would have society proceed in punishing and preventing crime. In short, none of his essays leads to a conclusion, or even toward one. We lay down his book overwhelmed by the perplexity of life without getting any clear guidance toward living, and rather discouraged than inspired with any hope of taking effective measures toward a practical solution.

He will be a singular person who reads through Mr. Martin Hume's book and lays it down without reflecting and concluding that Elizabeth, Queen of England, is the greatest female monarch that history records with any degree of certainty. There are traditions of Zenobia, Cleopatra, Catherine de' Medici, Catherine of Russia, and Christina of Sweden, but in certain and detailed matters we know that Elizabeth excelled them all, for she was a born diplomat and monarch. Her powers would probably never have had play in this century in England. She belonged to an age of intrigue and autocracy. She was the real ruler of England. At a time when any misstep in the international egg-dance of Europe would have meant national disaster, Elizabeth did not make the *faux pas*. Her affections, if she had any, her personal wishes, her comfort, she subordinated to her official position. Before all else Elizabeth was Queen of England. In no part of her career is this officialism, this self-ordination to the affairs of state, more strikingly displayed than in the several matrimonial projects of the "good Queen Bess." Mr. Hume has taken up this subject with research and with a philosophic temper. If he holds a brief, we do not discover it. Consequently, *The Courtships of Queen Elizabeth: A History of the Various Negotiations for Her Marriage*, by Martin A. S. Hume, is a work of special interest and real value. With care for details, he describes what he terms "the longest and most eventful comedy in the history of England"—the negotiations for the marriage of the Virgin Queen. Elizabeth may have wanted to marry, but she was too good a statesman to do so, unless—but the story of a secret marriage is founded on the slenderest conjecture. (Macmillan & Co., New York.)

With an incredible amount of labor, searching among many books which are no longer read, and reading beneath the letter of ancient chronicles and folk-lore, Mr. Park Benjamin has traced *The Intellectual Rise in Electricity* from the earliest times to the discoveries of Franklin, which demonstrated the identity of lightning and electricity. The account is set forth without the use of technical terminology, and is intended for popular reading. It is the declared intention of the writer to show that the science of electricity is not, accurately speaking, in its infancy. Mr. Benjamin examines carefully all the earliest accounts of the properties of amber and the loadstone, and seems to take the account of Alexander Neckham, Abbot of St. Alban's, born 1157, as the earliest trustworthy description of a mariner's compass. The author grants that this may be a description of the recovery of a lost art. It may be that the English sailors got their knowledge of the polarized needle from the Lapps whom they encountered in Wisbuy of Gottland. The Lapps and Finns may have derived the same from Mongolia—a name having a sufficiently wide connotation. Peter Peregrinus, at the close of the thirteenth century, differentiated the poles of the magnet, stumbled upon the principle of the dynamo, and constructed the first mariner's compass that could constantly be used to steer by. The book is so closely written and so replete with compressed material that it is not practicable to attempt a summary of it. The subject is ever and anon leading Mr. Benjamin into diverting excursions into the regions of magic, folk-lore, and theology. Interesting pictures, some fine reproductions of old prints, illustrate this valuable work. (D. Appleton & Co., New York.)

It is a pity that so many books are well written simply to sell. It is a perversion of the purpose of books. One does not feel that it is kind to be hard upon so charming a book, so prettily printed, as *In India*, which Mr. William Marchant has neatly translated from the French. What is the use of the book? There is little in it but skill, and the clever personality of the artist-writer. We are protesting against books that are all form and no substance. There is some substance, though little, in this book of M. André Chevrillon. For instance, the French literary artist sees in Shelley an instance of the first stage of the Hindu Yogi's mental attitude, and in Amiel the second stage in progress toward perfection, when the individual becomes one with Brahm. There is an intellectual pantheism in Shelley, but Amiel's Journal does not reveal that insensibility to the external world that M. Chevrillon assumes. The best thing that M. Chevrillon says in the book is this (and it is worth noting by students of comparative religion): "Take all the beliefs of the world, all the religious observances which express these beliefs, Christianity, Islamism, Buddhism, ancient polytheism, fetichism, the worship of the forces of nature, the worship of ancestors, of demons, of the sparrowhawk, of animals; plunge all this into a philosophic pantheism, and you will have that extraordinary whole, made up of contradictions and incoherences, which is called Hinduism." After all, the book will tickle the imagination of a jaded reader, and it is certainly smart and a little eccentric in choice of words. (Henry Holt & Co., New York.)

Topical history furnishes the solid basis for general history. Historical scholars are ever more and more tending to specialize their work. The investigation of single streets in a great city would furnish volumes of most accurate and useful historical material. This has been understood by Mr. Arthur Irwin Dasent, who has contrived to give us an uncommonly interesting *History of St. James's Square and the Foundation of the West End of London, with a Glimpse of White Hall, in the Reign of Charles II.* (Macmillan & Co., New York.) Henry Jermyn, Earl of St. Albans, received from King Charles II. the warrant for the original lease in 1662. Lord St. Albans was a real estate merchant. St. James's Square soon became a place of fashionable residence, and has continued such down to the present time. Mr. Dasent gives an account of the principal houses on the Square and of all the eminent men who at any time during the two succeeding centuries have resided therein. Maps, plates, and appendixes enrich this historical monograph, rendering it a valuable essay on local history, and a suggestive contribution to the social and literary history of London.

The mystical element in the mind of the late Dr. Romanes appears plainly in the posthumous volume *Mind and Motion and Monism*, by the late George John Romanes, M.A., LL.D., F.R.S. (Longmans, Green & Co., New York.) The author revives and adopts the theory of Giordano Bruno, that mind and motion are identical. He believes that this hypothesis will reconcile materialism and spiritualism. He gives himself first to the refutation of materialism and then to the refutation of spiritualism, and concludes that truth is to be found in the identification of the two. He touches upon many points interesting to the theologian and the philosopher, among which we may instance this assertion as an example: "Whatever the connection between body and mind may be, we have the best possible reason for concluding that it is not a causal connection;" and again: "It becomes a mere matter of phraseology whether we speak of the will determining or being determined by changes going on in the external world."

We earnestly desire to recommend to those who wish to know the origins of the new religious thinking, a small book by Edwin S. Carr

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on *The Development of Modern Religious Thought, Especially in Germany*. While it is a book much easier read than Pfleiderer's, for the average student it answers even better for all practical purposes. Mr. Carr really has two purposes to pursue in his work, the one to account for the form of the prevalent faith and the other for the prevalent unfaith. Starting with the earliest Christian writers, the writer comes down in his first period to the beginning of the modern intellectual movement with Wolfe, Leibnitz, and the men of what is called the *Aufklarung*. The only fault that we would find with this book is that the writer at times betrays his antipathy to the opinions that he discusses, or displays an unnecessary amount of caution. This manner may be premature for himself; certainly it is unscientific for his readers. (Congregational Sunday-School and Publishing Society, Boston.)

## New Books

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending June 19. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

A translation by Professor Frank Thilly of Alfred Weber's *History of Philosophy* comes from the press of Messrs. Charles Scribner's Sons (New York), and is made from the fifth French edition. The special value of this work is in its clear and compact exposition of the development of thought. It covers the whole field.——The proceedings of *The American Conference on International Arbitration*, held in Washington, D. C., in April of the present year, have been published in book form by the Baker & Taylor Company, of this city, and will well serve the purpose of a text-book for popular education in one of the great and most promising reform movements of the day.——A revised edition of Dr. Paul Carus's *Primer of Philosophy* bears the imprint of the Open Court Publishing Company, of Chicago.

Mr. W. H. Hutton's *Philip Augustus* (The Macmillan Company, New York) is the latest addition to the Foreign Statesmen Series, and in a condensed form tells the story of one of the striking personalities of the Middle Ages.——The new edition of *Pepys' Diary*, edited by Henry B. Wheatley (same publishers), has reached the eighth volume. ——Two little volumes in the Oxford Manuals of English History, edited by C. W. C. Oman, are devoted to the *King and Baronage*, covering the period from 1135 to 1327, and *The Making of the English Nation*, from 55 to 1135, the first by Mr. W. H. Hutton, the second by Mr. C. G. Robertson. (Same publishers.)

The Book of *Deuteronomy*, edited, with introduction and notes, by Professor Moulton, has been added to the Modern Reader's Bible. (The Macmillan Company, New York.)——From the same publishers comes a study of *The Education of Children at Rome*, by George Clarke—an interesting contribution to the history of education.——To the series of "Questions of the Day" Messrs. G. P. Putnam's Sons (New York) have added a volume containing three papers: one on *The United States and Great Britain*, by David A. Wells; one on *The Monroe Doctrine*, by Edward J. Phelps; and one on *Arbitration in International Disputes*, by Carl Schurz.

The *Teacher's Key to Introductory Cooking Lessons* is a book intended for those who wish to give simple economic lessons in cooking to girls of from ten to fourteen years of age. Emily Huntington, the author, is the head of the New York Cooking-School, and is an acknowledged authority in this department of education.——A series of essays, by Roy Devereux, on woman in every conceivable relation are bound together and published in *The Ascent of Woman*. (Roberts Brothers, Boston.)——*Oswego Methods in Geography*, by Amos N. Farnham (C. W. Bardeen, Syracuse, N. Y.), is a text-book for the fifth and sixth grades. The book is specially designed for use in the Oswego State Normal and Training School.

The late Henry C. Bunner never wrote anything more charming in style than the collection of sketches of city and country life just published under the title *Jersey Street and Jersey Lane*. (Charles Scribner's Sons, New York.)——Mr. Caldwell Lipsett is, to us at least, a new writer. The volume entitled *Where the Atlantic Meets the Land* contains many short stories relating to Ireland. They have neither the delicacy of art nor the sympathy of feeling which mark the stories of Jane Barlow and Katharine Tynan. Some of these tales are distinctly horrible in the subject matter. It must be admitted, however, that all show originality and force. (Roberts Brothers, Boston.)——Two new volumes have been added to the series of Stories by English Authors, of which we have already spoken. The subjects are *Italy* and *Africa*. Among the writers are Mr. Doyle, Mr. Haggard, Mr. James Payne, W. E. Norris, Laurence Oliphant, and Anthony Trollope. (Charles Scribner's Sons, New York.)—— To the new edition of John Galt's novels, now being published, have been added *The Provost and the Last of the Lairds*. While these stories are not so well known as "Annals of the Parish" and "Sir Andrew Wylie," they possess the same homely humor and present the same intimate acquaintance with rural Scotch life. (The Macmillan Company, New York.)——*Christmas Stories*, by Charles Dickens, has appeared in the excellent moderate-priced edition of Dickens's works published by the Macmillan Company, of this city. This volume completes the set, and gives occasion for us once more to say that the edition is one which is eminently satisfactory as regards type and form generally, while the price ($1 per volume) is of the lowest. ——In the Mohawk Edition of the Works of James Fenimore Cooper (G. P. Putnam's Sons, New York) appears a story rarely read in these days, *The Sea Lions; or, The Lost Sealers*.——A ring picked up in the Bois de Boulogne by a would-be novelist begins and ends the story of *The Riddle Ring*, by Justin McCarthy (D. Appleton & Co., New York). This is not a novel of isms, nor is it a sugar-coated pill of sociology or theology; it is a love story pure and simple, which leaves the reader contented and happy.

## Literary Notes

—Professor Joseph Wright, of Oxford, is bringing out the first part of his great Dialect Dictionary.

—There is to be at Glasgow, from July to October of this year, an exhibition of portraits, MSS., and other relics of Robert Burns.

—Mr. R. L. Ottley's "Incarnation," mentioned in our last issue under the head "New Books," is published by the Macmillan Company, not, as erroneously stated, by D. Appleton & Co.

—A new edition of Byron's works, edited by his grandson, the Earl of Lovelace, which will be published soon, will contain some family correspondence—letters between the poet and his wife—which will throw new light upon their relations.

—The circumstances in which Harold Frederic's new novel came to have one title here and another in England (as was the case with Hawthorne's "Marble Faun") are set forth in the London "Chronicle." A curious accident was the cause. The writing of the book was extended over five years, and a copy of the first half was sent to this country as long ago as 1893. For purposes of identification it bore the "Damnation of Theron Ware" title, which was one of many then under consideration. After the final choice of "Illumination" had been made, no one remembered, until it was too late, that the American publisher had not been informed of the decision.

—The following description of the recent exchange of literary amenities between MM. Zola and Deschamps is from the New York "Evening Post:"

The literary as well as the political duello continues to flourish in France, if we may judge by the exchange of shots now in progress between Zola and Gaston Deschamps. The latter, in a review of "Rome" in the "Temps," gave some examples of the way in which the novelist had "documented" himself for his work. The documenting, in fact, had in some cases gone perilously near to slavish and literal copying of authorities, of which Deschamps furnished several delicious examples. Zola made a furious return-fire in "Figaro," disdaining to mention his adversary by name, but calling him an "assassin," a "scratcher of paper," a "library rat," and other sweetly reasonable things. It is rather amusing to find him admitting, or rather boasting, after all this fanfaronade, that Deschamps was quite right in accusing him of plagiarism. There was much more of it in "Rome" than had been charged. Of course he had read books about Rome, and of course he had been at no particular pains to see that phrases, passages, or perhaps whole pages were not transferred bodily to his novel. That was "the right of a novelist." As for those vermin of critics, when they had done the work and won the fame that he had, it would be time for them to open their heads. Deschamps, in his turn, argues that there are rights of critics as well as authors, quotes from a private letter of Zola's, on another occasion, fulsomely praising the critic whom he now reviles, and serves notice that the great man will hear from him further in this matter.

## Books Received

*For the week ending June 19*

AMERICAN MEDICAL ASSOCIATION PRESS, CHICAGO
Christison, J. Sanderson, M.D. Normal Mind.

D. APPLETON & CO., NEW YORK
McCarthy, Justin. The Riddle Ring. $1.

AVIL PRINTING CO., PHILADELPHIA
North of Market Street.

THE BAKER & TAYLOR CO., NEW YORK
The American Conference on International Arbitration. $1.50.

C. W. BARDEEN, SYRACUSE
Farnham, Amos W. Oswego Methods in Geography. 50 cts.
Uniform Questions in Drawing.

BOARD OF EDUCATION OF THE REFORMED CHURCH IN AMERICA, NEW YORK
Schieffelin, Samuel B. Children of God and Union with Christ. (Part I.)

GEORGE BRUMDER, MILWAUKEE
Nehrling, H. North American Birds. Part XIV.

THE JOHN CHURCH CO., NEW YORK
Coonley, Lydia A., and George F. Root. Our Flag. (Patriotic Cantata.)

T. Y. CROWELL & CO., NEW YORK
Herrick, S. E., D.D. Memorabilia of Twenty-five Years. (Sermon.)

LUTHERAN PUBLICATION SOCIETY, PHILADELPHIA
Gerhard, John. Sacred Meditations. Translated by Rev. C. W. Heisler. $1.

THE MACMILLAN CO., NEW YORK
Austen, Jane. Sense and Sensibility. Illustrated by Hugh Thomson. Introduction by Austin Dobson. $1.50.
Wordsworth, William. Poetical Works. Edited by William Knight. Vol. IV. $1.50.
Tennyson, Alfred, Lord. Poetical Works. Idylls of the King. IV. and V. (People's Edition.) 45 cts. each.
Clarke, George. The Education of Children at Rome. 75 cts.
Deuteronomy. (The Modern Reader's Bible Series.) Edited by R. G. Moulton. 50 cts.
Dickens, Charles. Christmas Stories. $1.
Pepys, Samuel. Diary. Edited by H. B. Wheatley. Vol. VIII. $1.50.

PRESBYTERIAN BOARD OF PUBLICATION, PHILADELPHIA
The Sabbath-School Blackboard. (Series of Charts.) Published Quarterly. $3 a year.

G. P. PUTNAM'S SONS, NEW YORK
Fuller, Anna. A Venetian June. $1.
Wells, D. A., E. J. Phelps, and Carl Schurz. America and Europe: A Study of International Relations. 75 cts.
Cooper, James Fenimore. The Sea Lions; or, The Lost Sealers. Mohawk Edition. $1.25.

ROBERTS BROS., BOSTON
Lipsett, Caldwell. Where the Atlantic Meets the Land. $1.
Galt, John. The Provost and the Last of the Lairds. 2 Vols. $2.50.
Devereux, Roy. The Ascent of Woman. $1.25.

CHARLES SCRIBNER'S SONS, NEW YORK
Weber, Alfred. History of Philosophy. Translated by Frank Thilly. $2.50.
Bunner, H. C. Jersey Street and Jersey Lane. $1.25.
Stories by English Authors: Italy. 75 cts.
Stories by English Authors: Africa. 75 cts.
Hutton, W. H. King and Baronage. 50 cts.
Robertson, C. G. The Making of the English Nation. 50 cts.

WILLIAM T. SMITH & CO., UTICA
Chapin, Charles W. E. Gifts and Graces.

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# For the Little People

### Victorious King Smile

By Katharine Newbold Birdsall

King Scowl sat on his leaden throne
Beside his wife, Queen Frown;
His face was black and thundering,
His mouth turned sharply down.

His Pages, Cross and Discontent,
Her Ladies, Whine and Fret,
And Lords of Rage and Quarrel—why,
They might be reigning yet,

Had not King Smile, from Pleasant Land,
Queen Laughter, and her train
Of Ladies Gay and Always Bright
Made war on Scowl's domain.

For then Lords Happy and Content,
With Pages Joy and Glee,
They whipped old Scowl, his Court and Queen,
And caused them all to flee.

### Dick's Fact

By L. E. Chittenden

"Teacher told us," said Dick, quite out of breath from running so fast, "to bring a fact to-morrow to school to tell about."

"A fact?" said his mother. "What is that for?"

"So we will know how to use our eyes, and tell things afterwards," explained Dick, stretching his own eyes very wide open.

Mother laughed, and said, "Well, Dick, it's a fact that I'm very glad you are home, for I need your help very much to run down town to the market, to the post-office, and to the dry-goods store."

When Dick got home with all these things in his express-wagon, supper was ready, and after supper he helped his mother with the dishes, so sister could study her geography.

Then it was bedtime, and the next morning he was so busy that he forgot all about his fact until he was almost at the school-house.

He stopped to think about it, and just then a window in a little white house across the street flew open, and a voice cried out, "Dicky boy, come here; I want to show you something."

There were some dear friends of his lived here, and it generally meant delicious sugary cookies when they called to him, so he went in very willingly, for the school-house clock told him he had plenty of time.

Miss Amelia could not walk without crutches, and Dick felt very sorry for her.

She was in her wheel-chair now, and she rolled it over by the window while her mother went to get the cookies, and there on the sunshiny pane was a great crimson and black butterfly. "I found this," said Miss Amelia, taking a brown pod from the mantle-shelf, "last fall in the porch, and I threw it into my work-basket. Last night I could not sleep, for I thought a mouse was scratching, and this morning we found the pod open and this lovely butterfly. This pod is a cocoon, Dick."

"Oh, I'll have that to tell for my fact!" said Dick, stuffing his pockets with the cookies. "Thank you."

So, when the teacher called for facts, Dick stood up very straight, and said: "Miss 'Melia, my friend, who gives me cookies, found a 'coon in the porch last fall, and when it was in her basket a long time, it turned into a mouse, and then to a butterfly."

The scholars laughed a little, but they were much interested when the teacher explained about the caterpillar, the cocoon, and then the butterfly. Dick had not understood.

### Johnny B. and the Whistle

By Grace Thompson

I wish you could have seen Johnny B. He met me at the station. Johnny B. had on a dear little sailor suit; he has the dearest little fat legs. His hair falls in light curls about his face, and he looks at you out of two roguish blue eyes. This world is such a friendly place to Johnny B.! Everybody in it is his friend. I had never seen him before, and so did not expect that Johnny B. would be particularly friendly, but he put out his chubby hand, and, what was much more interesting, he laughed a dear, friendly laugh, as soon as he looked in my face, and we were friends at once. Now, Johnny B. lives in a great big house on top of a mountain. All about it are the woods, except just in front, and when you stand in front you look over field and meadow and river and bay for miles and miles; and while Johnny B. says nothing when he looks at this view, he makes you feel that he thinks it is beautiful. This day, of which I write, Johnny B. met me at the railroad station. He made me understand in a few minutes that he dearly loved the railroad cars, and when we finally drove in sight of the track and a train came along, Johnny B. fairly shrieked with joy. I wonder if Johnny B. is going to build locomotives when he is a big boy, or make cars, or what he is going to do. About Johnny's neck was a thick white cord, and on the cord was a whistle, and Johnny B., with his grandma's help, discovered it. He put the whistle in his mouth, and by accident he blew right, and the whistle sounded. Oh, what a delighted boy he was! He had just found the fairy in the whistle, and then began such a half-hour's fun, for the fairy somehow escaped from the whistle. Every little while she would not respond when Johnny B. blew. The reason was that Johnny B. almost swallowed the whistle, he put it so far in his mouth. He would push it with his tongue and blow again, and then the whistle fairy called out. All the long drive through the woods the fairy was lost and found. When she was lost, Johnny did not cry, he simply was puzzled—looked all about the whistle; and when it was suggested to him that perhaps the fairy had run off in the woods, he looked for her. The next morning I saw Johnny in the rose-garden. He had his little hands in his pockets, and was wandering about from bed to bed in great joy. Some day Johnny will write a letter to the Little People's Page and tell us what he thinks about a whistle and where he thinks the sound comes from.

### Up in Alaska

Up in Alaska there is a school where the young Eskimos are taught how to care for and raise the reindeer. Their teachers are Laplanders. Each herd of reindeer has a Laplander with a dog in charge. The dog is somewhat like our collies. These Lapland dogs have no tails. The reindeer furnishes milk and cheese to the Eskimos, and its skin provides them with clothing and shoes. The reindeer earn money for the Eskimos by becoming beasts of burden, and transporting goods from one place to another. The reindeer was introduced into Alaska by the United States Government, in order to help the people to better modes of living. In Central and Arctic Alaska there are mines, and the question of the transportation of the output of these mines from one point to another, and of supplies, is a very important one. Last winter was a very severe winter, and in these mining camps so many dogs died that the most ordinary dog costs two hundred dollars. Dogs are the only animals that the Eskimos have for carrying. A reindeer has the hauling power of six dogs; he needs no provision; he lives on the dry moss and grass of the country through which he is traveling. With the dog teams, one team is required to transport the goods—the pack team it is called—and a second team must transport the food for the dogs; so that the cost of the care of the dog is very much greater than the cost of the care of the reindeer. The Government is making an effort this summer to get a herd of reindeer to each of the mining camps. It is said that in Alaska there is pasturage for nine millions of reindeer. From Lapland and the northern part of Norway last year there were shipped into Europe thousands of reindeer hams and tongues, and in Norway there are canning factories which put up reindeer meat as beef is canned in this country. In the schools in Alaska the native pupils are taught how to use the resources of their own country, and are also taught to read and write, and they are taught arithmetic; the teachers say that they are really quite intelligent when one remembers how little opportunity for education has ever been given to the natives of Alaska.

### Kite-Flying

Kite making and flying have become a science. In New Jersey recently a kite was flown which stood twenty-one feet high, and required a windlass to control the cord, a long clothes-line. There has also recently been flown on the coast of New Jersey a kite which carried up a light camera. To this camera was attached a slow-burning match, which at a certain elevation lifted the shutter, and an instantaneous photograph was obtained of what was below. Another experiment was made by one of these expert kite-manipulators by inclosing a letter in a keg, then attaching a line from the keg to a large kite. So nicely adjusted was this kite to the direction of the wind that the keg was landed but a short distance from the point the kite-flyer intended. A boat has been towed across Long Island Sound from Port Jefferson to Bridgeport by a kite. The kites that accomplish these marvels are, of course, very large and strong, but it is worth while making experiments with small kites to discover what a small boy can do. The kite should be covered with silk paper well smoothed out. The secret of success lies in perfectly balancing the kite, and this cannot be obtained by direction, but is the result of intelligent experimentation.

### His Idea

He was a little boy. He had been spending the day in the country, and was waiting at the station for a train to bring him back to the city. Opposite the station is a hennery. It has a high wire fence. In what you might call the second story of the yard of this hennery there is a large flock of pigeons. "See them chickens!" exclaimed the small boy, pointing to the pigeons. "Those are pigeons," explained the lady who was with him. He looked puzzled for a minute, and then he said, triumphantly, pointing to the chickens on the ground, "Them's condensed milk chickens, anyway." The lady was astonished; what did the little boy mean? She asked him, and he answered by asking another question: "Don't chickens make condensed milk?" Then the lady told him about the cow, and the milk she gives so freely; she explained that condensed milk was cooked milk. He listened, and then, with a very decided shake of his head, he said, "That may be your condensed milk, but my mamma's condensed milk is made by a chicken, and its picture is on the can."

### The Adopted Seal

Out in Oregon is a gentleman who is making a collection for a park. Recently he received a baby seal one day and a half old. No one knew how to take care of it, and the gentleman, who was very anxious to keep it alive, was greatly puzzled as to how he should feed the little stranger. He owned a beautiful retriever dog named Belle, who had a family of her own. She heard the bark of the seal when he grew hungry, and, like a dear little mother, she started out, leaving her own family, to discover who this baby was who needed a mother. When she saw the seal she walked around and around it, very greatly puzzled. At last she stood still, and the seal began flopping towards her very feebly. As it came nearer it raised its head as if asking her help, and then the dear dog laid herself down and the seal came up to her and began taking its breakfast, and now the seal and the baby dogs are all one family.

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# The Home Club

### Science in the Service of the Schools

Boston a year ago employed for service in the public schools a number of physicians at a small annual salary. Their duties were to visit the schools under their personal care each morning, and examine the children who gave any evidence of physical disturbances. The result was that 14,666 children were examined. Over 9,000 of these were found sick, 1,800 out of them ill enough to be sent home; 437 cases of infectious diseases were discovered, including 70 cases of diphtheria, 110 of scarlet fever, and a great many of measles. Among other important discoveries was that of children suffering from impaired hearing and sight. This physical condition was not suspected by either parents or teachers. In Utica tests of the eyes of children were made by the teachers, under the direction of an oculist, and it was discovered that one-sixth of the children in the Utica public schools were suffering from defect of vision. Some of these cases were extreme. A number of the children were practically blind in one eye. Tests were made as to the sense of hearing. The result of these physical examinations was a rearrangement of the seating of the children, those suffering with defect of hearing or sight being given advantageous positions in the room—an act of justice which makes a difference between a child suffering from physical limitations having the opportunity for education, or being defrauded of educational opportunity.

### Sanitation on the Farm

A correspondent writing from a New England farm-house thinks The Outlook does not realize the need of sanitary knowledge in the farming districts. She is writing from a house where the windows are kept closed and darkened in summer; where the cellar is never ventilated, though vegetables are kept in it. She says that mold is found on the carpet-linings over the cellar, that the house is damp and unhealthy, and the whole condition is due to the ignorance of the householders. This writer has described thousands of homes in the farming regions of this country. It is the knowledge of this dangerous ignorance, with its disastrous results on the cumulative wealth of this country, that moved the Michigan University to establish a department of domestic science relating particularly to the home needs as well as the needs of what might be termed the women's department in agriculture—the dairy, the hennery, the care of fruits, etc. We long ago discovered that the finest types, physically, of men and women were not to be found on farms; that physical development is not a mere question of exercise and a full stomach. The science of food is a new science. Professor Atwater and Mr. Atkinson, Mrs. Richards and Dean Talbot, the pioneers, are living on the sunny side of fifty, yet they can point to results in the period of their working years that, measured with the progress in other sciences, are phenomenal. Sanitation is a part of the new science, and the increase of knowledge in this department is marked. The lack of money prevents the spread of knowledge in some farming districts, but the schools of agriculture, and the attempt to introduce into in the schools in the rural districts studies that have a special bearing on the life in the farming districts, argue well for the future.

### A Public Danger

The necessity of educating public sentiment is constantly forced upon the attention of all thinking citizens. The Health Board of Missouri has discovered that fifty per cent. of the cows in the Elgin dairy district are tuberculous. Dr. Howard Carter, the milk inspector of St. Louis, has addressed a letter to the medical directors of the leading American life insurance companies, and to the editors of the principal medical journals, calling their attention to the danger attending the use of infected milk. When it is remembered that one-eighth of the entire number of deaths in this country are due to consumption, the danger of using tuberculous milk will be appreciated—at least by the insurance companies. A considerable part of all State legislatures is made up of farmers, and of men who count the farmers as the majority of their constituency. In the nature of things legislation, then, that affects the dairy interests becomes of very great importance to these legislators; their tendency not being to maintain public health, but to prevent the slaughtering of their own property or that of their constituency which is a menace to public health. Prevention, of course, is the wiser course, but even with this these legislators are objectors rather than promoters. Farmers, for the most part, do not wish veterinary inspection, and until the public opinion has reached a higher level than at present, legislatures cannot be expected to recognize the importance of preventing the spread of tuberculous diseases through infected milk.

### A Bright Promise

State organizations of School Boards have been established in Minnesota, Illinois, Wisconsin, Iowa, Texas, and Pennsylvania. The first National Convention of these State organizations of School Boards will be held in Buffalo, in July, in connection with the National Teachers' Association. The need of some National body for comparison, that will bring State departments of education together for the comparison of experiences, methods, and work accomplished, has long been felt by all educators. What we need educationally in this country is high standards and the unanimity of effort to reach these standards on the part of educators and directors of education. When it is remembered that Boards of Education are almost always volunteer officers serving without pay, the necessity of creating certain fixed standards of equipment for such appointed officers becomes very evident, and that standard never will be fixed until the highest type of man in office makes himself felt through organized effort.

### Civic Waste

Newark is suffering at present from a severe outbreak of typhoid fever. Investigation by the Health Board has brought out the fact that this is due to the use of sand taken from the bed of the Passaic River, which on examination showed a high stage of development of bacilli resembling the typhoid bacillus. When it is remembered that the Passaic River is practically the main sewer for the towns lying along its banks, the criminality of the contractor who used sand from the river to lay the city pavements could be understood. Of course this sand was used as a measure of economy—economy for the contractor, but gross extravagance for the taxpaying citizen.

### Voice Culture

A great deal is said at this time on the value of voice culture, not for elocutionary purposes, but for daily use. A very valuable book has just been published by the Macmillans in their Handy Volume Series, "The Voice and Spiritual Education." Professor Corson, the writer, makes it very clear that the education of the soul is a part of the education necessary for the perfection of the voice. It is this subtle quality of spiritual development that is the effectual quality in all work. Too often we treat training as though it were a garment that could be put on or off, as if it were to be used or not. This is a false idea. Let the training be what it will, its value for ourselves and to the world lies in its becoming a part of our spiritual life; living with us constantly until it becomes nature itself and we cease to think of it. This, and only this, is education. All else is mere veneer.

### The Elm Beetle

The "Garden and Forest" gives the following formula as a spraying mixture for the elm beetle: "One pound of London purple, six pounds of lime, and four quarts of flour in a hundred gallons of water. This mixture must be kept stirred, and, of course, pumped through a hose with a large spray. The spraying should be begun as soon as the beetles give evidence of their appearance. If the spraying is followed by rain, the spraying must be done over again. When the larvæ come down the trunk and show themselves in a large ring, they should be sprayed with a kerosene emulsion. This kerosene emulsion is made by boiling together six pounds of soft soap, four quarts of kerosene, two quarts of crude carbolic acid, and two gallons of water. This should be diluted in one hundred gallons of water. Spray the trunks and the large limbs and the ground about the base of the tree. The protection of the trees for next year depends upon the absolute destruction of the larvæ this year."

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# The Spectator

The Spectator has been taking a look through his own eyes at American life as it was thirty years ago. That is, he has not been studying somebody's picture of it, but has been looking at the life itself as it was reflected in its own editorial mirror—a reflection which no picture of it, deliberately drawn for reproduction, can equal in vividness or accuracy. Many small details, significant of things that have passed away in unnoted forgetfulness, stand out sharply, and remind one of characteristics and events blurred so slowly that the process itself was unobserved.

❀

It was purely by chance that the Spectator came to take this look at the almost immediate past. In the library one evening he picked up "Critical and Social Essays, Reprinted from the New York Nation (1865–'66)." As he opened it, his eye lighted on this sentence: "Every one in this nation knows that 'Blow Ye the Trumpet, Blow,' was John Brown's favorite hymn, sung on his scaffold and at his burial." The fact that everybody thirty years ago was supposed to know something that almost nobody knows to-day interested the Spectator. He started to glance through the essays to see what else there might be of common knowledge then, now wholly forgotten. He found, among many things of the same sort, the comparison of the worth of a certain kind of review to "exactly its weight in Confederate paper;" a representation of the rich man in the act of giving, as holding out his "portemonnaie"—a word hardly ever heard now, and referring (he thinks) to the pocket-book used for those old-time "shinplasters;" a statement that certain people are not found to "'lag behind the age,' as the phrase is," when to-day one would say, if one were dropping into the colloquial, that such persons "keep up with the procession;" and, in an article speculating on some of the possibilities for the invention of sewing-machines, the hardly fulfilled prophecy: "Twenty years hence hand-sewing will be as curious a sight as is now hand-spinning."

❀

The comments in these essays on dress and personal appearance struck the Spectator as odd evidence of unconscious change in thirty years. "The love of black broadcloth," says one of these essays, "is perhaps that weakness of the Yankee character which is best known to foreigners, and has afforded to foreign tourists the most opportunities to make little jokes in their diaries on the personnel of the American traveler." Who can tell when this habit of wearing black—to which Dickens not infrequently refers—was given up, and the ordinary, almost universal, dress of business men of to-day supplanted it? The same essay also deprecates the prevailing habit of wearing the hair long, pointing out, with no little solemnity, how long hair, especially if it be greased, soils the coat collar, and "is not pleasing, to say the least." Included with this protest against business clothes of black broadcloth and unbarbered locks is another against the exposure of too much shirt-front. It is noted that "no class, probably, wear so few buttons on their waistcoats as street-car conductors"—something peculiarly offensive because, from the conditions of the case, their exposed linen must be begrimed with a disproportionate share of dust and dirt. When one contrasts this with the almost universal custom to-day of uniforming conductors, one is impressed by the no small advance that thirty years have made in minor æsthetics.

❀

The conventional marks of material progress have long been the same—as where the essayist says that "a man need not be very old to remember the time when there were no railroads, no steamships, and no telegraph wires," and adds elsewhere (as a surprising instance of what could be done): "Secretary Seward telegraphed the other day to a United States Consul residing not far from the Pyramids." But within a very recent time these conventional marks have been changed, almost imperceptibly. The Spectator listened to a sermon on progress the other Sunday, in which the preacher referred to the present as the age of "bicycles, telephones, and trolley cars," making no reference to the conventional railroads, steamships, and telegraph, which have done duty so long.

❀

Turning to the higher questions of the life of thirty years ago, the Spectator was interested to note how different was the popular attitude toward, for example, the doctrine of evolution. One essay is very severe in its censure of the late Professor Agassiz for closing a popular lecture on Darwinism with an appeal to prejudice in the words: "We are the children of God, not the children of monkeys." "This appeal," says the essayist, "can only be compared for irrelevancy and inconclusiveness to the well-known Democratic clincher: 'Do you want your daughter to marry a nigger?'"—on which "clincher," as the Spectator recalls, Anna Dickinson once wrote a characteristic story entitled "What Answer?" Both "clincher" and story have passed into as complete eclipse, have been as completely outgrown, as if they had never existed. Coming to the sphere of art, the Spectator was reminded that certain questions then had as lively an interest as they have to-day, by the remark: "Somebody may, perhaps, by and by, invent something which will be an improvement on our realistic school of writing fiction." Yet at that time Howells was an unknown novelist and critic, and the school of romanticists was as little in evidence as the school of impressionists. In art, these essays say, America had reached "the period of indiscriminate censure," while literature was still "in the period of promiscuous and often silly admiration."

❀

There were two essays in the book which particularly interested the Spectator. One is on the tinkering of hymns, as a "crime against letters," having for its text the sixty-five "additional hymns" which had just been added to the Prayer-Book of the Episcopal Church. The prediction is made that "the leading and intelligent minds of the Episcopal Church will not accept these mutilated and injured hymns," but that "there will be a re-revision." On the contrary, many of them, it is curious to note, have become so familiar in their mutilated form that to go back to their original form now would be a mutilation; for example, the stanza beginning:

O sweet and blessed country,
The home of God's elect.

The other essay describes at some length American reputations in England at that time. Almost the only name that was then a household word in the two countries was Longfellow's. Even Oliver Wendell Holmes and Whittier were unknown to intelligent English people. Among our statesmen, an allusion even to Daniel Webster called out no sign of recognition. Henry Ward Beecher and Mrs. Harriet Beecher Stowe, though known, were curiously confused. The brother was called by everybody "Mr. Beecher-Stowe," while the London "Times" referred to him as "Mr. Beecher-Ward." Hawthorne, Emerson, Prescott, Lowell, Dr. Channing, Bryant, and Theodore Parker were the American names most generally known on the other side, while Elihu Burritt—of whom, very likely, not a few Americans to-day are ignorant—was held in "affectionate regard among multitudes of the purest and best." This, however, was due to his having delivered numerous lectures in England.

❀

Speaking in a general way of the impression left upon him by reading these essays, the Spectator was struck by a certain conspicuous note of provincialism in them. It is not only that the social critic of the "Nation" then commented on various things which would to-day be hardly considered worth his attention, but that he commented on them with no little seriousness. There are also lacking throughout the book any but passing allusions to the great subject of "journalism," which to-day fills so large a space in all comments on social conditions. The theater, too, is barely noticed, if at all. Thirty years ago the demoralization of the suggestive drama and the sensational newspaper was hardly felt, even in its beginning.

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If you strike a thorn or rose,
Keep a-goin'!
If it hails or if it snows,
Keep a-goin'!
'Taint no use to sit and whine
When the fish ain't on your line;
Bait your hook an' keep on tryin'—
Keep a-goin'!
When the weather kills your crop,
Keep a-goin'!
When you tumble from the top,
Keep a-goin'!
S'pose you're out o' every dime?
Gettin' broke ain't any crime;
Tell the world you're feelin' prime!
Keep a-goin'!
When it looks like all is up,
Keep a-goin'!
Drain the sweetness from the cup,
Keep a-goin'!
See the wild birds on the wing!
Hear the bells that sweetly ring!
When you feel like singin'—sing!
Keep a-goin'!

—*Atlanta Constitution.*

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A Family Paper

*New Series of The Christian Union*


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## Notes and Queries

Is it a common practice among Christian families to ask "grace" at the table before eating? To me it seems a "vain repetition," and because of the frequency of meals it becomes merely a form. I have seen occasions when it has been somewhat embarrassing to invited guests who were not expecting and not accustomed to it. Please let me know what your ideas are on this subject. For myself I prefer to have all family devotions embraced under the observance of daily family reading and prayers.

A CONSTANT READER.

Apart from the spirit the form is vain, but with the spirit the form goes as its natural expression. Our observation finds that the practice, though less frequent than formerly, is still common. It would be a pity to do away with it because of guests unaccustomed to it. Hotels and boarding-houses impose restrictions on it. One should, at any rate, cultivate the habit of a silent thanksgiving. If this is done, the outward form will tend to spontaneous expression upon favoring opportunity. It was Christ's practice, and there is not less but more cause amid the distractions of our daily life for imitating his example. If frequency breeds formalism, it is our fault.

What is the meaning of "unlimited coinage of silver at the ratio of 16 to 1"—under the present conditions and regardless of the commercial value of silver?

A SUBSCRIBER.

The present silver dollar weighs as much as sixteen gold dollars. The silver dollar weighs 412½ grains; the gold dollar 25 8-10 grains. The free coinage of gold and silver at the ratio of 16 to 1 means that whoever brings to the mint 412½ grains of silver or 25 8-10 grains of gold shall receive a dollar for it. This was the system prior to 1873, and the advocates of free coinage claim that the fall in the price of silver bullion since that date has been due to the change in the law, and that the restoration of the old law will restore silver bullion to its old price, and permit the use of both metals for the expansion of the currency. International bimetallists accept this reasoning, but urge that all the leading nations must reopen their mints to the free coinage of silver if its former value is to be restored and silver and gold circulate together at par.

1. Are certain accusations formulated against Brigham Young justified, that pertain to his having ordered or permitted murders for the sake of profit? 2. Did he order the famous wholesale murder of a band of settlers, and did he derive benefit therefrom? 3. What is the most impartial history of the life of Brigham Young and of the Mormon Church?

A SUBSCRIBER.

Young was Governor of Utah and commander of its militia when the massacre of one hundred immigrants was committed by a Mormon force in 1857. The guilt of this rests in part upon him, as at least privy to the deed. It was not for profit, except as in support of Mormon policy. "The Mormon Delusion" (Congregational Publishing Society, Boston) is probably as truthful an account as there is.

Will you give the author of these lines:

"Night has dropped its curtain down,
And pinned it with a star."

C. J. C.

McDonald Clarke wrote:

"Whilst twilight's curtain spreading far
Was pinned with a single star."

Please inform me where I can obtain a work treating of the early settlement of the New England and Middle States. I wish something giving more details than the United States Histories used in the schools.

SUBSCRIBER.

"The American Commonwealths Series" (Houghton, Mifflin & Co., Boston) will meet your desire.

I have seen a quotation which runs something like this: "Ye believe in Christ, ye must accept his words." Can you give the quotation correctly and its source?

A. M. C.

We refer this query to our readers.

I find in a volume of "Parnassus," edited by Ralph Waldo Emerson, the lines asked for by "M. F." in The Outlook, entitled "The Babe," being translated from Calidasa by Sir William Jones. The verse is given in your issue of June 20, but with many errors in wording. It is found in "Parnassus" under the heading of "Human Life."

F. L. L.

The lines beginning, "Hail to the coming singers," desired by "M. A. B.," are by Whittier, and the poem is called, I think, "My Triumph." The poem desired by "J. D. M," beginning, "The Master has come over Jordan," is entitled "Christ and the Little Ones," and is by Julia Gill.

K. R.

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# The Business World

**The Week**

In the stock markets there was a week of falling prices, culminating on Monday of this week in a decidedly sharp drop which was arrested only by a renewal of buying on English account. Whatever the ultimate cause, the immediate reason was undoubtedly an absence of anything like a genuine demand for stocks; even at low prices there was little activity, except speculative. The railway stocks which suffered most were St. Paul, Burlington, Missouri Pacific, and Louisville. The unfavorable statements for May of the first two named roads, although anticipated, had an undoubted effect on the general market. Gold shipments were also an element in the depression. The failure of the market to show any great buoyancy in response to the nomination at St. Louis and the currency declaration in the Republican platform is now explained, by those who hold that all present stock fluctuations are due to the political situation, by the statement that the market is affected by the strength of the silver faction of the Democratic party, and in particular the past week by Mr. Whitney's frank declaration that he saw little hope of bringing about a compromise between the gold and silver advocates at Chicago. In other than railway stocks the greatest activity was in sugar, which, after falling several points last week, on Monday again fell 3⅝ per cent. from Saturday's prices. Indications of more active trading in silver bullion are ascribed to speculative possibilities of trading on political movements. In general trade the usual summer dullness is now noticeable. The Fall River and Providence and other mills have either restricted production or are seriously discussing a reduction. Prices of agricultural products and iron and steel are slightly lower. The general feeling seems to be that no improvement in trade can reasonably be looked for until the fall season opens. The crop outlook is, as a rule, favorable. Exports of wheat were slightly less than the previous week, but nearly 800,000 bushels larger than in the same week of last year. "Bradstreet's" reports 218 business failures for the week, as compared with 265 the week previous, and 215 for the same week of last year.

**Advances in Coal**

An immediate general advance in prices for coal seems certain. The Philadelphia and Reading Coal and Iron Company have announced an advance of twenty-five cents per ton, bringing the price of broken coal at tide-water, "f. o. b.," to $3.75 gross; that of egg coal, $4; that of stove coal, $4.25. The other leading companies will no doubt follow this example. This is the third distinct advance in price made this year. The possibility of bringing about these advances has been in the mutual agreement of the great coal-producing companies to restrict their output. The production from January to May this year has been about a million and a quarter tons less than for the same month last year. There has been no formal agreement upon this policy, but a general understanding and mutual interest have brought it about. It is stated that the total tonnage for the six months to come will be about twenty-five million tons; this would be larger than the output for the first half of the year; the policy of keeping the output down in the first half of the year and increasing it in the latter half, when the demand is greater, is shrewd and wise from the point of view of the trade. Of course the consumer cannot be expected to be pleased with any advance in price.

**Our Foreign Trade**

Preliminary statistics of foreign trade for the month of May and the eleven months of the fiscal year ending therewith have been issued by the Chief of the Bureau of Statistics of the Treasury Department. The figures, which are corrected to June 13, show (as summarized in "Bradstreet's") that for the eleven months ending with May the exports were valued at $815,971,764, which represents an increase of over $63,400,000 as compared with the corresponding period of the preceding fiscal year. Of the total exports of merchandise $17,705,292 worth were classed as foreign, as compared with $12,915,829 in the corresponding eleven months of the preceding fiscal year. The imports for the eleven months were valued at $723,260,747, an increase of nearly $53,000,000 as compared with the corresponding period of the preceding fiscal year. The imports free of duty were valued at $344,630,792, an increase of over $12,100,000 as compared with the eleven months of the year preceding, while the dutiable imports were valued at $378,629,955, an increase of over $40,800,000 as compared with the corresponding period of the fiscal year 1894–95. For the eleven months ending with May the exports exceeded the imports in value by $92,711,017, as compared with an excess of exports amounting to $82,262,414 in the preceding eleven months' period.

**Municipal Bonds**

There is still a strong demand for first-class municipal securities at high prices. This is illustrated in the "Financial Chronicle's" record of sales, which shows as to April last that fifteen municipalities in that month put out $3,160,600 new bonds, and other municipalities, which did not report prices, put out $1,361,250 more—total for a dull month of $4,521,850. Nevertheless, also, they commanded good prices as compared with last year. Fall River 4's to run th rty years sold at 110.68, where a year ago similar securities by the same city brought only 107.37.

**Japan's Progress**

In an interesting newspaper interview with Hoshi Toru, the new Japanese Minister, who lately arrived in this country, he said: "Japan has made wonderful progress in all lines of manufactured products, but I do not think that the country can be called a rival of the United States. Our factories are still in their infancy, and it will be many years before we can really be said to be competitors of the United States. We have committees now *en route* to this country to inspect your electrical progress. You are not to believe from this that we are wholly deficient in this regard in our country, but we are always looking for an improvement in everything that we have. As regards the late war, I do not believe that the feeling has entirely died out; what you would call patriotism is still manifest throughout the country. As regards Korea, it is true that both Russia and Japan have a watchful eye over it, but it is an independent country. The relations between Japan and Russia are most friendly. America, and by America I mean the United States, has always had a warm place in the hearts of the Japanese, and we have for everything pertaining to the United States a most warm and enthusiastic feeling. There is no danger in the world of Japan becoming a formidable foe to your industries."

**Southern Cotton Manufactures**

"The South appears not to be afraid of overdoing the cotton manufacturing business," says the Louisville "Courier-Journal," "as new mills are being chartered almost every week. According to the figures of the "American Wool and Cotton Reporter," more than one hundred cotton-mill companies have been organized and chartered since January 1, 1895. Most of these have been in the Carolinas and Georgia. As there is another great cotton crop in prospect, these new concerns ought to start off with a good season. If the South is to continue the heavy production of the past few years, the only way in which it can prevent financial distress is by working up the raw material at home. This being done, there need be no alarm over possibly 10,000,000 or 12,000,000 bale yields. Five-cent cotton cannot stand the present costly system of handling by which each bale is made to pay $2.50 to $3 in needless commissions and expenses, but it can be made up at home and add enormously to the wealth of the producing section."

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| New York..July 8, 10 A.M. | NewYork(Sat.)Aug.29,10AM |
| St Louis...July 15, 10 A.M. | St Louis....Sept. 2, 10 A.M. |
| St Paul....July 22, 10 A.M. | St Paul.....Sept. 9, 10 A.M. |
| New York..July 29, 10 A.M. | Paris.....Sept. 16, 10 A.M. |
| Paris.....Aug. 5, 10 A.M. | NewYork(Sat.)Sep.19,10AM |
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OPENS FOR THE SEASON ON JUNE 13TH.

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| Liabilities, 4% Standard, - | 1,200,824.08 |
| Surplus, - - - - | 780,531.42 |

$165.00 of Assets to each $100.00 of Liabilities

| | |
|---|---|
| Income in 1895, - - | $2,273,533.17 |
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